

# Zion's Herald

WEDNESDAY, SEPTEMBER 12, 1900

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## TRUE SERVICE

PILGRIM :

*Ho ! Herald, basting on the King's highway,  
If thou hast wisdom, lift thy voice and say  
How best to serve the Lord -- by prayer and psalm  
Waiting beside the cross, serene and calm ?  
Or, toiling in the vineyard all the day,  
Leading the erring to the narrow way ?*

HERALD :

*Some souls, like Martha, with most careful toil,  
Cumbered with serving, strive with fire the while,  
Working till wearied with their zealous care ;  
While some with loud hosannas rend the air ;  
Some with wise heart  
Choose loving Mary's part ;  
Yet if the zeal is pure, the love is true,  
Each gives real service in the deed they do.*

PILGRIM :

*Ho ! basting Herald, if a voice should say,  
" The Master comes to sup with thee today,"  
How should we welcome Him, our loving Lord ? --  
With costly viands spread on stately board ?  
Or, with scant dole of bread, sit at His feet  
Holding with Him communion pure and sweet ?*

HERALD :

*Some hosts, with welcome words and eager zest,  
Can serve rich banquet to the Royal Guest ;  
Some with a crust must spread their meagre fare ;  
Yet love reigns at each board with regal air,  
When each their best bestows,  
Surely the dear Lord knows ;  
And all, with honest joy, can truly say --  
" The Master came and supped with me today."*

Written for Zion's Herald by  
Ellen A. Lutz

B. L. Moore

### Significant Political Facts

THOSE who are watching with interest significant political happenings as affecting the two leading parties must have observed two important announcements last week: First, that Hon. Richard Olney, of Boston, Secretary of State under President Cleveland and a man of unquestioned ability and integrity, announced his purpose to vote for Bryan, and gave cogent reasons for so doing. Many conservative Democrats, especially of the gold-standard type, will doubtless be influenced to pursue the same course as the result of Mr. Olney's declaration. Second, the announcement that Robert E. Lee, Jr., a son of the commander-in-chief of the Confederate Army, will this week take the stump in Virginia for Bryan and Stevenson. Capt. Lee is not an experienced orator, but the fact that he is the son of General Lee will attract immense audiences.

### The Vermont Election

THE Republican plurality in 1896 broke its former bounds and rose above 38,000, foreshadowing the great turn of the popular tide to the Republicans in the national election which followed. Now this plurality has been materially reduced, and by nearly or quite as much apparently as the Republican plurality of 1888 was reduced in 1892; but can such a decline this time be accounted as significant as it was in 1892? Manifestly not. It is now significant simply of some, indeed considerable, popular reaction against the party in power, but not quite enough, it extended over the country, to effect the defeat of the Administration. The Republicans polled an abnormal vote in 1896, and abnormal changes are now required to overcome it. There has not taken place such a change in Vermont. The result there points to a comparatively narrow McKinley victory in November; it does not reflect a change in public sentiment sufficient to effect his defeat. — *Springfield Republican*.

### A Candidate's Pledges

IN a speech at Jacksonville on September 1, Judge Yates, the Republican candidate for Governor of Illinois (a Methodist), tersely explained what he would try to do if elected. He said: "I will try to serve the State faithfully. I will endeavor to promote good legislation and prevent bad laws. I will try, if elected, to make good appointments. If, by mistake, I make bad ones, I will rectify the mistake and remove the appointees. I will endeavor to see that the State institutions are managed with economy, efficiency and humanity. I will try to place them under boards and bureaus of good business men. I will endeavor in the appointment of commissioners of parks in our great cities to appoint men of high character, of unquestioned qualifications, able to perform their duties without interference by the Executive, and so long as they will perform these duties with an eye single to the public service I would spare them executive interference. I will try to better the public service."

### Our Title Perfect

EX-SENATOR EDMUNDS, who for so many years represented Vermont in the Senate of the United States, is unquestionably the ablest constitutional lawyer now living. As is well known, he was opposed to the ratification of the treaty with Spain on account of the clause conveying the sovereignty of the Philippine Islands to this country. He is therefore in a position

to speak without prejudice with regard to the constitutional question involved. On that point he said in a recent interview: "The Philippine Islands belong to the United States by all rules of international law; they are ours; we bought and paid for them, and the inhabitants of those islands are citizens or subjects of the United States just as surely as you and I are."

That is to say, we acquired them in the same way that we acquired Louisiana, Alaska, and that part of Arizona and New Mexico known as the "Gadsden Purchase." These territories, with their inhabitants, were bought, Louisiana for \$15,000,000, Alaska for \$7,200,000, and the Gadsden tract for \$10,000,000, without asking "the consent of the governed." Does any one think we should return Louisiana to France, the "Gadsden Purchase" to Mexico, and Alaska to Russia, or that they should be allowed to set up independent governments, under the protection, but not under the sovereignty, of the United States? — *Examiner* (Baptist).

### Why Don't They Wake Up?

IT is getting about time for people to begin to look at the Presidential contest as if it concerned them. The great mass of them so far have been taking the attitude of spectators, wondering somewhat indolently which side would win. — *Hartford Courant*.

### Not Emotional this Time

IF the people of this country are not going into hysterics at this early date over the election, so much the more promising for the country. Four years ago we had a campaign which toward the latter part became largely a contest of emotion, and it was that fact which made it more difficult for the sober-sided arguments of the Republicans to hold their own as against the declamation of the Democratic orators. Because people do not wear their political hearts upon their sleeves, and because they do refuse to get into a condition of worry, is no indication that they are not thinking. — *New Bedford Standard*.

### Intemperate Abuse

IN the intemperate use of language there is no class of people more facile than those who champion the cause of temperance, or perhaps it would be more accurate to say total abstinence, in the use of intoxicants. The convention of Prohibitionists

at Worcester, yesterday, furnished some rather startling instances.

The criticism of President McKinley's attitude toward this question cannot be softened by any euphemism, but must be characterized as brutally abusive. The men who, in their addresses before this convention, berated the President of the United States in terms of the most offensive sort they could invent, have set a very bad example in this campaign. They may believe all that they express in their language, and we give them credit for all sincerity; but what is gained for practical morality by such violence? Is not the effect of such extravagant denunciation to revolt the sense of justice and fair play which sensible men possess, and to inspire sympathy with the object of the tirade? — *Boston Post*.

### The Wave of Brutality

THE wave of brutality to Negroes that has swept into the city of New York should be stopped with a high hand. Innocent Negroes have been assaulted because of an offending Negro's crime. People's minds have been inflamed by the disfranchisement of Negroes in the South, or some other devilish agency has been at work. Whatever the cause, the disgrace of such outrages is unqualified and horrible. — *N. Y. Sun*.

## BOSTON UNIVERSITY

*College Opening Day Address by Dean Huntington, Sept. 20, a. m. Over 500 students last year. Growth the past seven years as follows: 319, 353, 385, 426, 455, 491, 507. Send for leaflet, "A Metropolitan College."*

*School of Theology Opening Day, Sept. 19, a. m. Address by Dean Buell. Students last year, 182, of whom 144 were college graduates. Steady growth in recent years.*

*School of Law opens Oct. 3. Students last year, 409. Instructors, 36. Send for leaflet, "Where to Study Law."*

*School of Medicine opens Oct. 4. Faculty, 53. Send for circular just printed. An excellent preparation for this School can be obtained in the Agricultural College at Amherst, Mass., which opens Sept. 4.*

*All departments of the University have at least a few free Scholarships for the worthy, and the aid thus given amounts at present to over \$25,000 a year. The last three graduating classes numbered as follows: 227, 255, 263. Total number in attendance last year, 1,430.*

*For circulars address the Registrar, 12 Somerset St., Boston.*

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### A Personal Inspection

Governor Allen of Porto Rico has been taking the sensible course of ascertaining for himself by personal visitation the condition of affairs in some of the outlying and most unpromising districts in the island. Accompanied only by a native interpreter, he spent a week recently in his tour, from San Juan to Ponce, stopping at Aibonito, Barranquitas, Barras, Ututado and Jayuya. He slept every night *en route* in some native home. Everywhere he received hospitable treatment. No sign of anti-Americanism was observed. He discovered much poverty, but of a kind which preferred work to charity. The banana crop is the largest that has been produced for years. Rice, corn and beans were being raised, but not much coffee. The people were eager to build roads, or do anything that would lift them out of their present stagnation. The Governor saw enough to convince him that even these mountainous and outlying districts are capable of great and profitable development.

### Farther North than Nansen

A dispatch from Christiania last week announced the safe return of the *Stella Polare*, with the Duke of Abruzzi and his party on board. It also conveyed the information that the expedition reached a point in latitude 86 min. 33 sec. north, which is 19 minutes farther north than that reached by Dr. Nansen in the *Fram* five years ago. The expedition has been absent only about fifteen months, and during eleven months the ship was ashore and ice-bound, with her side stove in and her machinery damaged. The Duke carried out his plan of making only a limited use of his ship. He was carefully equipped with sleds, canoes, snow-shoes, ski, Eskimau dogs, suitable clothing, food and scientific instruments. One of his parties — the one which reached the highest altitude — was absent 104 days. The expedition suffered many hardships, and at least three members of the twenty-five succumbed. For ten days it became necessary to live on dog meat. The Duke learned of the assassination of his uncle, King Humbert, while passing Hammerfest, Norway. Prince Luigi is still a young man — only twenty-seven years old. It will be remembered that he was

the first man to climb Mount St. Elias in Alaska.

### Philanthropy or Business?

For the third time President M. C. D. Borden, of the American Print Company, Fall River, has intervened to prevent a reduction of wages in the mills of that city. He purchased, last Tuesday, 500,000 pieces of cotton print cloth from the Selling Committee at two and seven-eighths cents, thus relieving the crisis caused by over-production. He stated to a *Tribune* interviewer that the transaction was merely a matter of business — that he needed the cloth and bought it. He further stated that he is in favor of high wages to employees, because cheapening of manufacture cheapens prices. It is true that the print cloth market has stiffened considerably since Mr. Borden's purchase, and that the condition of the cotton market, especially abroad, would justify a wholesale purchase of cotton print goods at the figure paid by Mr. Borden; but in spite of these facts, and of his disclaimer, there would probably have been a reduction of wages in Fall River and elsewhere if he had not intervened; and the operatives of that city have not forgotten, but gratefully remember, that President Borden saved curtailment seven years ago by taking over 850,000 pieces at prices a shade lower than current rates; and that, in the depression of three years ago, when it was agreed that 3,500,000 spindles in Fall River alone should remain idle several days in each week for thirteen weeks, Mr. Borden stepped in and relieved the situation by the purchase of 750,000 pieces of print cloth. They also remember last November, when the cotton milling industry all over New England was suffering from competition and glut, and the labor unions, after permitting one reduction, had declared that they could not stand another, but must have instead a five per cent. advance, how nobly Mr. Borden came to the rescue by posting a notice of a ten per cent. advance in all departments of the three mills which he controls. This may be mere "business," but it is business founded on the Golden Rule.

### Taking the Matter into their Own Hands

The Carnegie and Rockefeller iron and steel interests have for some time been planning a larger export business. Their plans, however, have been hindered by the procrastination or unwillingness of the railroad companies to grant them a sufficiently low export rate to enable them to profitably enter the foreign markets. Last week these interests decided to act for themselves, and placed an order for ten great freight steamers that will ply from Lake Erie ports, *via* the Welland

Canal and the Gulf of St. Lawrence, across the Atlantic. Each of these ocean freighters will have a capacity of sixty of the heaviest freight cars, or of a railroad train half a mile long. They will cost about \$3,500,000. Besides these a fleet of canal boats has been ordered, each to carry 7,000 or 8,000 tons, and to cost \$50,000 each. With the entire canal and ocean fleet, as proposed, loaded, six hundred of the heaviest freight cars will be deprived of tonnage, and these would form a line nearly five miles long.

### Well-Earned Recognition

No one was surprised to learn that the immense and well-known Pillsbury Mills of Minneapolis should win the prize at the Paris Exposition for the best American exhibit of hard wheat flour; but it puzzled many who also read that the first prize for soft wheat flour was awarded to the Alliance Milling Company of Denton, Texas, and this in competition with the best mills, not only of this country, but of the world. Here in New England but little is known of this Company, now made famous. It started obscurely, in 1886, with a farmers' alliance. The small cultivators of Denton County got together — some 225 of them — and subscribed to a capital of \$60,000, the par value of the stock being \$5. They built a 150-barrel mill and an elevator with a capacity for 50,000 bushels. Then they undertook to make the best flour on the market, and succeeded, taking prizes every year not only in the State fairs, but also in the St. Louis Exposition in four successive years, last year getting the sweepstakes over all competition. During the fourteen years of its existence this Company has never increased its capital. It has, however, increased its plant till it is worth \$100,000; it has paid, for several years, a 10 per cent. dividend, and has on hand a surplus of \$40,000. In the history of industrial organizations in this country it is difficult to name a co-operative scheme which can show a better record.

### Costly Blunder

Buenos Ayres is the largest and most important, in respect of shipping, of South American ports. To meet its commercial demands, in the matter of docks, and basins, and warehouses, and facilities for the handling and care of freight, the Argentine Government has expended lavishly — nearly \$50,000,000 during the past twelve years. Deep channels have been dredged to afford access for the largest steamers. But all this extensive construction and expense have been rendered well-nigh useless by the failure of its promoters to take into account the behavior of the river whose bed the channels invaded. The La Plata is a powerful volume of water, and has laws of its own. It has vari-



able currents, and brings down toward the sea enormous quantities of silt. The dredged channels afforded a convenient dumping-ground for this floating mud, and speedily choked the approaches to the docks. A commission is now studying the difficult hydrographic problem of how to keep the approaches clear — a problem which should have been settled before the docks were built.

#### To Teach the Indian to Vote

It has occurred to at least one white man, Captain E. H. Allison, of Chicago, that our late Indian wards who have been enfranchised by the breaking up of the old reservations, need to be taught the use and meaning of the ballot, ignorance of which may make them the easy prey of unscrupulous politicians. Captain Allison was adopted into one of the tribes of the Sioux Indians, and as these Indians are now entitled to vote, he purposes visiting them in South Dakota, and telling them the meaning of the franchise and familiarizing them with the machinery of balloting by conducting mock elections. He will not confine this missionary tutorship in practical politics to the Sioux, but will endeavor to go among all the tribes west of the Mississippi. It is estimated that, taking the country over, there are about 135,000 Indians who will be eligible for the ballot at the Presidential election four years hence. The great bulk of these, of course, are in the Indian Territory, which is being rapidly brought into civilized conditions; but large bodies of Indians are scattered here and there in different States whose transformation into citizens will ere long be effected and whose consequent political status will need to be taken into account. There is excellent opportunity here for voluntary instruction of this coming and important addition to our ranks of citizenship.

#### The Transvaal Formally Annexed

By a proclamation issued Sept. 1, Lord Roberts, at his headquarters at Belfast on the Pretoria-Delagoa Railroad, annexed the Transvaal and declared it to be British territory. The Boer belligerents, thus changed in status from enemies to rebels, showed no hesitation about keeping up the conflict. They stubbornly held their position at Lydenburg until, with an overwhelming force, Gen. Ian Hamilton succeeded in turning their right flank, thus clearing the way for Gen. Buller to advance, and ending what will probably prove to be the last Boer resistance in the open country. Their forces are now split up and are straggling northward and eastward. Desultory fighting may continue for some time in the mountains, and even south of the Vaal bands of raiders may continue to harass the British posts and occasionally cut off supplies, but Boer autonomy is now a thing of the past. Excepting for its mines, England's latest conquest is by no means a valuable one. South Africa is almost destitute of timber, and "water is only obtainable by some vast system of artificial storage for irrigation." Aside from the mines, there is nothing to attract immigration. The conditions are totally unlike those that exist in California, Colorado, Australia, and other mining centres. Those who know

the country predict for it a great future, but not a speedy one — "many decades further on."

#### Preparing for Action in the Nicaragua Canal

This Canal bill, it will be remembered, has passed the House of Representatives, and is made the special order in the Senate for December 10. Meantime the Governments of Nicaragua and Costa Rica are removing all obstacles to the immediate negotiation of the necessary treaties, so that, when the bill passes, the said treaties can be ratified by the Senate before its adjournment on March 4. There had been two private concessions, which threatened to delay action by this Government. These have expired by limitation — both the Maritime Company's and that granted to the Cragin-Eyre Syndicate. The latter forfeited its rights by failing to pay to the Government of Nicaragua at the time specified \$400,000, that being the balance due on the bonus of \$500,000 which was agreed to be paid for the concession. Our Government has been officially notified that no private concessions now stand in the way of any action we may see fit to take.

#### An Improvement in Ether Telegraphy

In all experiments of telegraphing without wires the serious disadvantage of the publicity of the messages has been recognized. For example, messages transmitted on one occasion from Boulogne to Dover were read at Chelmsford, some 118 miles from the point of transmission. The fact, of course, was wonderful, but no one felt more keenly than the inventor himself that the lack of privacy was a drawback, which, unless a remedy could be found, would greatly curtail the value of the invention. It is gratifying to learn that Signor Marconi has succeeded, at length, in removing this disadvantage by "synchronizing" his messages — by constructing a transmitter, "the message sent from which can only be received by the apparatus which has been tuned to receive it." He can now send message after message from a certain point and only the receiver that has been synchronized with the transmitter can receive it. There is no danger now lest a message intended for a certain station should be read by another or by several others. No such confusion is now possible. It is difficult to estimate the immense increase in the value of this invention by this latest improvement.

#### A Policy that Paid

For years Southern planters made the mistake of giving too much acreage to cotton. Over-production cheapened price. Taught by experience, they planned last year for a short crop — nearly two million bales less than that of the year before. That this policy of restriction was wise, is shown by the greatly enhanced value of the staple the present year. The receipts will be over eighty millions more than they were last year. In a word, the short crop yielded a larger amount of money, both gross and net, than any other cotton crop ever raised in this country. The price went up from 6.07 in September of last year to 10.33 in July, and it still holds in the neighborhood of these figures, aided by the shortness of the "visible supply,"

to the dismay of the British spinners, who depend upon us for seventy-five per cent. of what they need, but who cannot afford to run their mills at so high a cost for raw material. The South has also cause to rejoice in the increase of their milling industry. Over one hundred new establishments have been started since last year. There are now 663 cotton mills in the South, with 6,267,163 spindles.

#### The National Party

It was formed in Carnegie Hall, New York city, last week. Some one hundred and fifty delegates, among them a sprinkling of college professors, came together and agreed upon a platform, and put in nomination a ticket with the names of Senator Donalson Caffery, of Louisiana, for President, and Archibald Murray Howe, of Cambridge, Mass., for Vice President. The avowed purpose of this third-party movement is simply one of protest and education. None of its members expect that its candidates will be elected; they simply claim that Republicans who cannot vote conscientiously for McKinley, and will not vote for Bryan, can here have a chance to record their protest against certain principles which they regard as inimical to the public interests. What these principles are, the platform of the new party makes clear: The "planks" are anti-imperialism, a simple gold standard and a sound banking system, a public service based on merit only, and the abolition of "all corrupting special privileges, whether under the guise of subsidies, bounties, undeserved pensions, or trust-breeding tariffs." As a "movement of protest," the progress of this new party will be watched with interest.

#### Captured Aguinaldo Correspondence

It is contained in the report of Major Gen. Otis to the War Department, filed a few days ago. It consists of a number of orders and letters from Aguinaldo and his officers captured by our forces in Luzon, and is supplemented with proclamations and other matter received from Manila since the General arrived in this country. This correspondence establishes beyond the shadow of a doubt that war was forced upon the United States by the Philippine insurgents; that Aguinaldo left Hong Kong with the express purpose of securing the aid of this country only so long as it would suit his plans; and then, while professing the warmest friendship, of turning upon our officers and men and treacherously butchering them. The date of his private instructions (January 9, 1899) for the capture of Manila — the very day on which he deceitfully appointed a commission to confer with Gen. Otis "for the sake of peace" — shows his duplicity. There was no outbreak until Feb. 5, nearly a month later. The opponents of the policy of the Administration claim that peace and good faith were maintained until this latter date. This letter proves otherwise, and shows up Aguinaldo as one of the most cunning and detestable scoundrels known in history. The details of the scheme for the capture of Manila are too revolting to enumerate. It is a scheme of dastardly assassination and savagery. And yet it was ordered eleven days before the Filipino "Congress" au-



thorized Aguinaldo to make war, and while friendly negotiations were in progress. The latest proclamation to the Philippine insurgents urges them to hold out in their fight until the Presidential issue is decided in this country. If McKinley should triumph, Aguinaldo says, events in China will prove a relief to the Filipinos; while if Bryan is elected, he will give them independence!

#### A School for Farmers

At Briarcliff, about twenty-seven miles from New York, is located the magnificent dairy farm of Mr. Walter W. Law, comprising 4,000 acres. A section of eighty-four acres of this farm has been set aside by its owner for a school of Practical Agriculture and Horticulture, open to both sexes, and with a definite course of instruction extending over a period of from two to four years. The school will open October 1. Horticulture, botany, chemistry, geology, entomology, husbandry, and book-keeping will be included in the course, but the primary purpose will be to emphasize the value, financial as well as scientific, of the small, thoroughly-cultivated farm, and to develop special markets for the finest grades of its products. The suggestions made in recent speeches by the Secretary of Agriculture will receive attention here. The board of management of this latest experiment in the effort to teach intensive farming is an excellent one. Theodore L. Van Norden is its president, and Abram S. Hewitt and William E. Dodge are its vice-presidents.

#### He Gives an Account of His Stewardship

In his letter of acceptance of the Republican re-nomination for President, Mr. McKinley takes occasion not merely to state the party policy upon great questions, but also to explain and justify the course of the Administration in the quarter where it has been most vituperatively assailed. In a word, "McKinleyism," traduced and denounced, here offers its *apologia*. Entrusted by the American people with the gravest responsibilities, the Chief Magistrate here tells what he has done and why he did it. Not a problem that has arisen in these momentous three and a half years is overlooked. Having shown the utter impossibility of acting otherwise than he has done without betraying his trust, he confidently challenges his critics to show how they would have done otherwise. Neither "commercial greed," nor "militarism," nor "imperialism," has had any place in the creed or conduct of the Administration. Congress ratified the treaty which made the Philippines ours, and no power but Congress can alienate them. He declares that he has striven to give the people of the Philippines all the advantages of self-government that, in his judgment, they were qualified to use to their own welfare, and for the protection of the islands against anarchy or becoming the prey of some foreign nation after their dispossession from Spain. The following paragraph in the letter bears vigorously upon this point:—

"There has been no time since the destruction of the enemy's fleet when we could or should have left the Philippine archipelago. After the treaty of peace was ratified, no power but Congress could surrender our sovereignty or alienate a foot of

the territory thus acquired. The Congress has not seen fit to do the one or the other, and the President had no authority to do either, if he had been so inclined, which he was not. So long as the sovereignty remains in us, it is the duty of the executive, whoever it may be, to uphold that sovereignty, and, if it be attacked, to suppress its assailants. Would our political adversaries do less?"

Turning from the "paramount" to other "issues," the President's letter takes strong ground on the gold standard; shows that under the present working of the currency and the tariff a condition of prosperity hitherto unknown has been secured; urges the upbuilding of the American merchant marine; favors the building and control by this Government of the Isthmian Canal; opposes "conspiracies and combinations intended to restrict business, create monopolies, and control prices;" and holds that the treatment of Porto Rico has been generous and beneficial to the inhabitants of the island.

#### Pekin Still Occupied

The Powers fail to agree as to the withdrawal of their troops from the Chinese capital. Russia, of course, is ready, and France will follow the lead of the Czar; but Germany insists on remaining. England, through her Home Secretary, declares that no arrangement would be satisfactory that would provide the Chinese Government with "a plausible appearance of triumph"—which has only one interpretation. Japan will probably also decide to remain. This country, pending peace negotiations, will retire from Pekin. It is stated that Prince Ching has been appointed by the Emperor to confer with the representatives of the Powers, and that he has arrived in the capital, escorted by Japanese troops. Li Hung Chang, it is said, has also been clothed with absolute authority to settle all questions of indemnity and to remove every hindrance to the restoration of peace. He, too, will make Pekin his headquarters.

#### Appalling Disaster in the Gulf

Full accounts of the awful havoc wrought by the storm that struck the Texas coast on Saturday morning last have not been received at this time of writing; but it is known that Galveston (both city and island) was partly submerged by the waters of the Gulf, and devastated by the terrific force of the wind, the loss of life exceeding one thousand, and the property loss estimated at many millions; and that several coast and inland cities and towns were either "wiped out" or suffered seriously. The prostration of telegraph wires and railroad bridges has effectually severed, for the time, communication, and cut off relief from the storm-swept region; but the testimony of eye-witnesses who escaped is harrowing in the extreme. A great calamity has befallen the most important of our cities in the Southwest, and the practical sympathy of the country at large should be speedily proffered.

#### Election in Maine

The returns from the election in Maine, received at this writing on Tuesday morning, indicate a notable Republican victory. A large vote was cast throughout

the State, and the plurality for John F. Hill, M. D., of Augusta, governor-elect, is estimated to be 32,000, and may exceed those figures. The majority is the largest ever given in the history of the State to any party, with the single exception of four years ago when the conditions in both parties were abnormal. The Republicans have carried every county save one in the State, electing more than one hundred and fifty out of one hundred and eighty-one members of the Legislature, which will return to the United States Senate Hon. William P. Frye. They have also re-elected their entire delegation to Congress by majorities ranging from seven thousand to ten thousand: From First District, Amos L. Allen, of Alfred; Second District, Charles E. Littlefield, of Rockland; Third District, Edwin C. Burleigh, of Augusta; Fourth District, Charles A. Boutelle, of Bangor.

#### Events Worth Noting

The total number of persons receiving relief in the famine-stricken districts of India, on Sept. 4, was 4,891,000, according to an official cable.

The Dewey Arch project in New York appears to be dead. Not a cent has been raised since May. The amount obtained in cash and pledges—about \$197,000—will probably be returned to the donors.

While celebrating last week the completion of his twenty-fifth year as ruler of the Ottoman Empire, Sultan Abdul Hamid discovered a plot against his life, and ordered the arrest of 118 suspects.

The business men of Mexico living on the Rio Grande will petition President Diaz and the Mexican Congress to abolish the "free zone," which extends along the entire border, sixty miles wide, and which was established fifteen years ago for the purpose of building up the frontier by giving it an advantage in tariff duties. They assert that they are injured rather than benefited by it.

A race for the discovery of the Pithecanthropus, the alleged missing link between man and the lower animals, has been entered upon. Its habitat is supposed to have been the island of Java. Prof. Haeckel, of Jena University, Germany, will start on its quest, October 1; but a Yale student, D. J. Walters, is already on his way and hopes to secure the prize ahead of his German rival. Mr. Walters' expenses will be paid by Mr. George W. Vanderbilt.

The new British torpedo boat Viper, fitted with Parson's turbine engines, achieved a mean speed of 33.8 knots on her trial trip last week. The hourly consumption of coal during the trial was nearly eleven and a half tons, and the engines indicated nearly 10,300 horse-power.

The protocol for the arbitration of the claims of the United States citizens for the seizure of vessels in the North Pacific by Russia has at last been signed. The signing of this protocol terminates negotiations which have lasted five or six years. The amount of the claims to be arbitrated is nearly \$400,000.

The American Board has received the appalling intelligence that thirteen of their missionaries were massacred at Fenchow-Fu on July 31. They include: Rev. and Mrs. C. W. Price and one child, Rev. and Mrs. E. R. Atwater and two children, Rev. and Mrs. D. H. Clapp, Rev. G. L. Williams, Rev. F. W. Davis, Miss Rowena Bird, and Miss M. L. Partridge, all of the American Board.



## THE BEST AMBITIONS

ALTHOUGH ambition has been variously stigmatized as "mad," "vaulting," "swollen," and "ill-weaved," and inveighed against as the sin whereby the angels fell, it must be that it has a good meaning somewhere about it after all, for no less an authority than St. Paul three times either declares himself to be ambitious or exhorts his converts to be so, using a Greek compound which stands distinctly and unequivocally for the love of fame. This does not appear in King James' version, for other words—study, labor, strive—are taken with which to translate the original, and no hint is given of the intenser term. Even the Revisers were apparently afraid to bring out the truth too bluntly, and do not quite venture to put into the text the plain, "Be ambitious." But they do insert this word in the margin of each place, with a mark indicating that such is the Greek. It behooves us, then, to inquire what are these rightful ambitions on which the Great Apostle puts the stamp of his strong approval. We can do little more than to briefly name them:

He urges upon the Thessalonians (1 Thess. 4: 11) that they "be ambitious to be quiet and to do your own business." In so doing he places a high encomium on quietness. Is it not, when properly viewed, a really great attainment? To be quiet in one's mind, perfectly peaceful amid outward commotion, undisturbed by external bustle, by the fears and threats and storms of life, because trusting so implicitly in the strong and loving Father—this achievement might well attract the gaze and fire the ardor of one filled with a holy ambition to excel in all goodness and likeness to Christ. It would be an eminently wholesome exhortation to be poured into the ears of many an uneasy youth who has come to feel that he cannot be happy unless he is in a bustle, and is making the multitude conscious of his existence. He needs to hear the words of the prophet: "In quietness and in confidence shall be your strength;" "Their strength is to sit still;" "Be still and know that I am God."

Paul declares (2 Cor. 5: 9): "We are ambitious to be well pleasing unto Him." And surely an ambition of this sort might well become any man. To be smiled upon and taken into close companionship by the King of kings is the highest possible distinction. He who has a sweet sense of God's entire satisfaction with him does not much mind how many or how fierce may be those on the other side. Determination is called for, lofty purpose, strength of will, patient perseverance, high courage, unalterable firmness and nobleness of spirit, to pursue under all circumstances the path that will be well pleasing in the sight of the All Holy. No small man, no weak man, can do it. Hence "ambitious" is not an inappropriate word to use of those who win the highest successes in this line. Though they may be wholly unknown to the present world, by angel trumpets their fame is blown, sublime their heavenly lot.

The Apostle again affirms (Rom. 15: 20) that he is "ambitious so to preach the Gospel;" to preach it, that is, in places where Christ had not been before named.

His consuming desire was to extend the bounds of the kingdom, to open up new regions. Does he not in this rebuke our apathy and listlessness, our willingness to settle down in comfortable places, our shrinking from self-sacrifice? There is with us far too little of this ambition which impelled Paul to push out among the neglected and lay himself a willing offering on the altar of consecration to the destitute and the ignorant and the sinful. Those who cannot go in person can show as much devotion by generously sustaining the work. Some business men (alas! how few) have drunk deep of this splendid ambition, and have toiled with a single eye, not to their own aggrandizement or enrichment, but to that of the needy millions. Theirs will be no small part of the glory of the evangelization of the nations.

Ambitions of this sort cannot be too firmly cherished or too largely multiplied. Let the evil kind be flung away, for they are indeed of the devil. But those which St. Paul so fitly names are truly noble. The more of them the better.

## "IMPERIALISM AND CHRISTIANITY"

THE above is the title of a paper in the *North American Review* for September by Archdeacon F. W. Farrar, which we have read with surprise and disappointment. The effort of this distinguished preacher and teacher seems to be to show that "Imperialism," in the present meaning of the term, is a natural evolution of vital and aggressive Christianity; and, therefore, war for a good purpose is just and in harmony with the revelation of the Scriptures and of Him who was the Truth. This looks like a fresh effort to lower moral and religious standards to current practices—an evil thing which has been done from the days of Moses to the present time. It sounds precisely like the attempt to justify slavery, concubinage and Mormonism from the Scriptures. Archdeacon Farrar possesses the courage of his convictions when he says:—

"We answer with entire conviction, that war, in any just and holy cause, is not only defensible, but is a positive duty. If all men were just, if all men loved each other, war would, indeed, be unnecessary; but, as law-courts and policemen and prisons are necessary, even in the polity of a Christian nation, so, while the world continues to be what it is, the suppression of all appeals to the decision of war would involve the certain and absolute triumph of robbery, oppression, greed and injustice. The occasional necessity for the resort to war, in order to settle serious national differences, is recognized throughout the whole of Holy Scripture. There are whole books of the Old Testament which ring with the clash of conflict. In the Prophet Isaiah we read that 'the Lord of Hosts mustereth the hosts of the battle;' and the Israelites, though they knew themselves to be the chosen people of God and under His special protection, yet felt themselves bound to gather together the armies with which He went forth to war. Nor is it otherwise in the New Testament. When soldiers, on their way to a campaign, came to John the Baptist, he did not give them the most distant hint that their very employment was unlawful, nor did he bid them return to their homes, but only commanded them to be just and upright. Our Lord never forbade

war, from which He sometimes took His metaphors. He said: 'When a strong man armed keepeth his palace, his goods are in peace.'"

We cannot accept his conclusions or the adequacy of the proof that he produces to sustain them. That "the books of the Old Testament ring with the clash of conflict," we admit, but that that fact is sufficient to justify war in this Christian age, we utterly deny. The Old Testament does not contain an absolute standard of ethics for either the individual or the nation. "The law was given by Moses, but grace and truth came by Jesus Christ." We are surprised that so good a Bible scholar as Canon Farrar should go back to the alphabet of revelation to find a moral standard for men and nations. It has been shown with painful frequency that almost any bad practice of men and of nations could be justified by some teaching or practice found in the Old Testament.

We are even more surprised at the specious arguments that follow: War is justifiable because perchance when John the Baptist, in the single recorded instance when he met Roman soldiers, did not condemn them because they were soldiers! That is a violent case of *reductio ad absurdum*. But was John the Baptist the authoritative teacher? Great as he was, he possessed only the dim light of Judaism. Jesus Himself recognized his limitations while he commended him as He did no other man; "There hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." The Christian who had entered into the fullness of the light and truth as it was to shine in the life, death and resurrection of Jesus Christ, was greater than this prophet of the old dispensation.

But Canon Farrar's effort to make Jesus Christ approve of war, is even more absurd and irrational. Here the great English preacher has lost his scholarship, his good sense, and his judgment, in the desire to justify England in her too frequent and often wholly unjustifiable wars. He says that Jesus approved of war because He did not condemn it, and because He once used a metaphor in which He referred to "the strong man armed who keepeth his palace." Canon Farrar proves altogether too much. Jesus approved of war because He did not specifically condemn it! Reasoning on that basis, we could justify any sins of that barbaric age. The worst system of human slavery the world ever saw existed then; it was right then, has been ever since, and is now, because Jesus did not condemn it! It was a corrupt age. Gross and brutal sin and licentiousness were flaunted in the face of Jesus everywhere, but He seldom if ever condemned it, or any phase of vice, specifically. On Canon Farrar's plane of reasoning Jesus justified the sin and rampant wickedness of His age. We all know that He did not—that He dealt in principles which would wipe out all impurity, greed and violence. How could this wise clergyman so grievously ignore the unquestionable spirit, teaching and life of Jesus?

It is only necessary, in this connection, to refer to a few facts familiar to all. Jesus was in essence a man of peace, a non-re-



sistant. It is logically impossible to dislodge the Quakers from their doctrine of non-resistance, as based on the life and teachings of Jesus. Jesus could call "twelve legions of angels" to His defence, but He would not do it. He sternly rebuked the warlike disciple who drew his sword, "struck a servant of the high priest and smote off his ear," saying: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." It is a cruel indictment next to blasphemy to affirm that Jesus in any way, by any word or act or expression of spirit or purpose, suggested or approved of war. In trying to justify war by the Scriptures Canon Farrar is wholly wrong and dangerously misleading. The lust for colonial acquisition and martial glory for the Briton has blinded him and made him a blind guide. Under the infatuation of the war spirit he lets go all the ground gained for the principle and practice of arbitration, and flies in the face of the great work of the recent Peace Conference at The Hague.

Wars, most wars, are unnecessary, wicked, unchristian, awful. "War is hell," said General Sherman; and his utterance cannot be softened. The absolute standard of truth as taught by Jesus cannot be accommodated to the low moral standards of men or nations. In the whirl of human ambitions and the rage of the worst passions, truth may be eclipsed, but it will flash forth into brighter and more convincing light. Canon Farrar's imperialism, which seeks to justify the colonial ambitions and greed of England, we condemn in the light of Christian principles.

If there be an incipient American imperialism like that of England, then we as frankly and utterly condemn it. If it really exist, then it is a grave menace to our country and its institutions. If it exist, it is not the work of any one man, be he President or humblest citizen. It is not the infirmity of one party more than of another. Congress, representing the entire people, stampeded the Administration into war with Spain, against the wish and will of the President. The Peace Commissioners, representing both of the leading political parties, were a unit in demanding that Spain cede the Philippines. What has followed has been simply an inseparable accompaniment and result of that war. If any other man had been President, after war was declared, he could neither have done differently nor escaped the present consequences and complications. The direction of the rescue movement in China was inspired by every noble, patriotic and Christian motive. Another man in the President's stead could have done no better. It was unquestionably right for this country to go into China, and all people approve the masterly way in which our nation has acted. But going into China is much easier than getting out of China. Complications, delay and embarrassments would follow the move whatever political party might be at the helm of the nation.

Canon Farrar's imperialism is not found here in America. But it is of supreme importance that our people do not become ensnared and intoxicated with this passion for war. We do not want, and will not have, any imperialism of the English sort.

The Christian Church should be the uncompromising foe to that kind of imperialism. Let us not be sophisticated concerning the standards of truth or ever lower them to conformity with evil practices.

### Criticising Wesleyan Methodists

THE *Christian Commonwealth* of London (Baptist), in referring to the Wesleyan "Pastoral," just issued — which is similar to our Bishops' Address — says: —

"Great interest is always aroused by the Wesleyan 'Pastoral,' but with especial care will it be perused this year. Never, perhaps, in its history has Methodism been so 'on trial' as during the past year. It has both failed and responded to the test. On the one hand, there has been a great outburst of denominational fervor and enthusiasm, and thousands of pounds have been subscribed for the promulgation of Wesleyan Methodism. On the other, it seems to us that Methodism as an organization has fallen very short of the spirit of Jesus Christ in its attitude to some of the public questions of the day."

After noting that certain "perils," to which attention is called, are rather more theoretical and professional than practical, it proceeds to make its specific criticisms in saying: —

"Wesleyan Methodists are urged to be zealous lest they should be found more humanitarian than religious, more ethical than theological, more aesthetic in their worship than contrite and adoring. All this is very good, and when you come to the application of it, it seems to us to be called for. The attitude of the seeming majority of Wesleyans toward the war and the liquor traffic appears to us to be deplorable in a church with such pretensions. It is wise and well for the pastoral to urge Methodists to watch with attention the approaching settlement in South Africa, and to see that the native races have their just rights secured to them. But it would have been as much to the point if the pastoral had said something about the rights of the patriots at home who dared to take the unpopular side because they did not believe there was a sufficient reason for the sacrifice of blood and treasure."

We have never been able to explain the indifference and laxity of Wesleyan Methodism in practice toward the terrible drink habit of England. We suppose that this is the fact to which our esteemed contemporary refers.

### The "Prayer Chain" Repudiated

ALL real and helpful advocates of Christianity, as well as of temperance reform, will be greatly relieved to learn that the much-heralded "Indiana Prayer Chain" is unofficial, and is unequivocally repudiated by local and National W. C. T. U. organizations. Mrs. Clinton Smith, president of the Woman's Christian Temperance Union of the District of Columbia, has received the following letter from the president of the Indiana organization, showing that the alleged chain of prayer against President McKinley is the work of one member, who represents no one but herself: "Dear Mrs. Smith: The McKinley prayer chain has not the official indorsement of the Indiana Woman's Christian Temperance Union. Mrs. Balch sent out copies of the prayer as an individual without consulting others." The officers of the District of Columbia organization have issued a statement disavowing the prayer-chain scheme, saying, in part: "We received some months ago a request to unite in some such plan, but the note received was not only unofficial but anonymous, and we took no notice of it." The general officers of the National Woman's Christian Temperance Union met, Sept. 6, at their headquarters at Rest Cottage, Evanston, and discussed, among other

matters, the prayer chain inaugurated by some of the members of the Indiana organization for the defeat of President McKinley at the coming election. They were unanimous in regretting this action, and will not lend their co-operation to the plan.

### THE BROWN CHAIR

IF the Brown Chair has a fad — and he is loth to admit that he has — it is a passion for discovering the Happy Community. By the Happy Community he means that town or village, or possibly small city, where the conditions of life represent such a fortunate commingling of nature's best and man's best as to afford one the ideal opportunity for cultivating both sides of himself — the outdoor side and the indoor side. Nothing short of this twofold development, according to the Brown Chair's philosophy, will suffice to make the well-rounded man or woman. Virility and culture, strength and beauty, these are the two elements of the highest type of humanity. Is it John Burroughs who says that manliness must come before genius? Some one has said it, and the thought commends itself to every discerning mind. Nature is the prime source of manliness; culture is the prime source of refinement and literary expression. Lack of development on the nature-side produces effeminacy. Lack of development on the culture side tends to coarseness. A happy combination of nature and culture produces the well-balanced mind. Therefore, if one can live where the influence of nature will best combine with the influence of culture, that is the ideal environment.

Is such an environment possible or practicable? The Brown Chair thinks that it is. And the great factor in its realization is the growing intercommunication between city and country. Rapid transit has practically annihilated distance. It is quite possible, for instance, to find country scenes within an hour by rail of a great city. A quiet community, bordered by woods and hills, offers itself as the site of your home. Here you have daily touch and communion with nature; and yet in sixty minutes the iron horse will set you down among the libraries and music halls and art galleries and churches and lecture platforms, and the thousand and one intellectual opportunities of a metropolis. Here is a condition of affairs not possible to earlier generations, when men were practically tied down to the localities where they dwelt. In those days there were few cosmopolitans; now nearly half the race is cosmopolitan. And that form of cosmopolitanism which consists in having one's roof-tree in the country and one's business or professional associations in the city is rapidly outgrowing all other forms. The literary classes especially are adopting it as the ideal life for creative stimulus and replenishment. It is a rare life to be able to lead — this oscillating between city and country and coming into touch alternately with the best in each. The Brown Chair was moved to glance through the membership list of the Boston Authors' Club the other day, and was not surprised to observe that most of these literary lights live in the suburbs of the city rather than in the city itself. Doubtless they find that their work can be better done, and their lives more pleasantly spent, thus between city and country, than in either exclusively.

However, the suburban country town does not quite fulfil the Brown Chair's ideal conception of the Happy Community. It is too inevitably urbanized. The trail of the



metropolis is over it. It is too liable to ape the outward forms and ways of a great city, without attaining to that magnitude and essential fitness which constitutes their *raison d'être*. Even the surrounding country has to be to a certain extent park-ified and over-dressed, like the child of a woman who has suddenly acquired wealth without acquiring taste. The suburban community is rarely unique, rarely *sui generis*. Now the community of which the Brown Chair has long been in search (and which, by the way, he has discovered, and hopes some time to become identified with) has a character of its own. It is neither parasitical nor imitative, like the metropolitan suburb. It has nature, and its nature is not spoiled. It has culture, and its culture is not derived. Everything that it has is germane to it. It stands as dignified and alone as the mountain that presides over its lovely valley. Its people are not gadders cityward, for they do not need to be. They have the best of city and country at their own doors. Blessed by an ideal environment from all points of view, they are sufficient unto themselves.

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Here, then, is the Brown Chair's ideal community. Such an environment is a rather remote possibility for most of us, perhaps, but it is a charming thing to contemplate and dream about; for dreams, at least, are cheap. Here one might establish his penates with a reasonable expectation of being happy, and of doing his best work, if of any creative sort. I should like to be able to go out there with a little company of kindred spirits and try another and more hopeful sort of Brook Farm experiment. I should like to see what souls at leisure could make of themselves with the best advantages of modern environment. But one of the disadvantages of the best things is that they are practically available to but few—and sometimes these few do not appreciate them. The Happy Community, it may be, exists only in the Brown Chair's inner consciousness. Nevertheless, he has too much of the canny foresight of an old fisherman to reveal its actual whereabouts.

BROWN CHAIR.

## PERSONALS

—Rev. S. O. Royal, D. D., was elected secretary of the Cincinnati Conference by acclamation.

—Miss Miranda Croucher, of China, whose very interesting letter was recently published in our columns, reached Boston last week.

—Rev. Dr. C. W. Blodgett, of Detroit, has been transferred to the Cincinnati Conference, and appointed to St. Paul's Church, Cincinnati.

—Rev. Lorenzo Waugh, 92 years of age, died suddenly in the railroad depot at Williams, Cal., just after alighting from a train, one day last week.

—Francis Murphy, the apostle of temperance, spoke by invitation in two of our churches in Portland, Ore., on a recent Sunday. He plans to visit Australia if conditions favor.

—Rev. G. H. Bates, presiding elder of Norwich District, New England Southern Conference, delivered the opening address at the fall term of East Greenwich Academy, on Tuesday, Sept. 11.

—Wesleyan Methodists have just lost by death one of their best-known ex-presidents, Rev. Benjamin Gregory, D. D. Dr. Gregory may be said to have been born into Methodism, being the son of a minister. He himself entered the ministry in the year

1840. From 1868 to 1893 he filled the office of connectional editor. In 1879 he was elected president of the Conference.

—Rev. R. W. Wallace, of the Central Ohio Conference, retires from the superintendency of the Institution for the Blind at Columbus, Ohio, after having served in that capacity for four years.

—Dr. W. F. Oldham arrived in New York on Friday of last week from Europe by the steamer "St. Paul." It is expected that he will at once assume his work as assistant secretary of the Missionary Society.

—Rev. C. H. Hanaford, of Southbridge, writes under date of Sept. 6: "Mrs. Wood, of this place, widow of the late Rev. Pliny Wood, has just passed from her earthly to her heavenly home. Particulars later."

—The *Michigan Christian Advocate* says: "Dr. G. K. Morris, of the Cincinnati Conference, recently professor in Boston School of Theology, has been invited to become the pastor of Euclid Avenue Church, Cleveland."

—On Aug. 29 Miss Ida Ellis, of Greencastle, Ind., sent out by the Woman's Foreign Missionary Society, sailed for Penang, and on the same date Miss Russell, of the same Society, started on her return to Nagasaki.

—Rev. Ira C. Cartwright, pastor of our church at Leon, Mexico, and formerly of St. Louis, has come North to attend the golden wedding of Mrs. Cartwright's parents, and expects to spend some weeks in Chicago and vicinity.

—We are gratified to learn that Bishop Fitzgerald, of the Methodist Episcopal Church, South, is still improving at Asheville, North Carolina. He is now able to take long walks—he walked two miles at a stretch one day last week.

—We take courage concerning the improved health of Bishop Thoburn from the fact that he is expected to deliver a series of lectures before Rock River Conference at its coming session on "The Outlook for Christian Civilization in the Orient."

—Miss Frances Marsh Bancroft, daughter of Principal C. F. P. Bancroft, of Phillips Andover, and Dr. William Joseph Long, of Stamford, Conn., were united in marriage, Sept. 5, in the Seminary chapel, the ceremony being performed by the bride's father.

—Rev. Erastus M. Cravath, for twenty-two years president of Fisk University, Nashville, Tenn., died, last week, at St. Charles, Minn. He was one of the founders of Fisk University, and devoted himself to the work of promoting the education of the Negro race. He was the organizer of the famous troupe of jubilee singers.

—Mr. S. Edgar Whitaker, son of Dr. N. T. Whitaker, now superintendent and general manager of the Portland & Yarmouth electric railroad, has just received an invitation from the Oregon State University to become professor of electrical engineering. He will not accept the position, since the directors of the Portland & Yarmouth road declare that his services as general manager are "highly satisfactory."

—The *California Christian Advocate*, in referring editorially to the reception to Bishop Hamilton, says: "The response of Bishop Hamilton created a storm of enthusiasm. The vast audience was overwhelmed with patriotism and loyalty to the old church, and it did not mince matters in its approval of his splendid optimism. His sermons on Sunday and his personal bearing had already installed him as leader of the Methodist hosts of California, but his great speech on Tuesday evening gave him the right of way. He not only won all hearts, but enlisted them. The feeling at

the close of his speech was, 'Come on; we will follow anywhere!' The Methodist people felt that the door of a new era was being opened."

—A pleasant home wedding occurred at the residence of Rev. William McDonald, D. D., 25 Campbell Park, West Somerville, Sept. 6, when Mr. Charles W. Jacoby, of Boston, son of Rudolph Jacoby, of Newburyport, and Miss Mary F. Foss, daughter of J. F. R. Foss, banker, of Minneapolis, Minn., were united in marriage. Dr. McDonald, the officiating clergyman, is grandfather of the bride. He married her parents, baptized her in infancy, and now unites her in marriage. There were present at the wedding the parents of both bride and groom, three grandparents of the bride, and several of their immediate relatives. The happy couple will reside in Boston.

—In the report of the proceedings of the Cincinnati Conference in last week's *Western*, we read: "Bishop Warren reported in beautiful terms the visit of himself, Dr. Marlay, and Dr. Brown to Mrs. Eliza Trimble Thompson, who was the leader and founder of the Woman's Temperance Crusade. Mrs. Thompson, now with the weight of years upon her, and in feeble health, retains all the fragrance and sweetness of her devoted life, and she gave to the Bishop as her testimony Anna Shipton's lines:

"He was better to me than all my hopes,  
He was better than all my fears;  
He made a bridge of my broken works,  
And a rainbow of my tears."

—Hon. John M. Fisher, of Attleboro, nominated at Worcester last week as the Prohibition candidate for Governor, is the head of the firm of J. M. Fisher & Co., manufacturing jewelers, and is an able, worthy and useful man. For many years he has taken a profound interest in temperance reform, and since 1884 has been a faithful supporter of the Prohibition Party. He has belonged to the Y. M. C. A. since his youth, and has often been president of the local organization. He is an official member of the Methodist Church and a loyal and generous supporter of it. In a speech made at the Worcester convention he characterized the standard-bearers of the Democratic and Republican parties as alike unworthy the support of a Prohibitionist.

—Rev. F. M. Larkin, pastor of University Church, Los Angeles, Cal., has come to Boston to spend the winter and to take some work in Boston University. On leaving Los Angeles the *Times* of that city said of him: "Mr. Larkin has been pastor of University Church for four years, and in that time the church has enjoyed unprecedented prosperity, receiving over four hundred members. The fine church property has been completed, with a seating capacity of one thousand, while the best parsonage property in the Conference has been secured. There has been an increase of \$1,800 in the annual income for all purposes. All in all, the church's record has been equaled by few churches on the coast." Mr. Larkin is available for supply work, and may be addressed at 4 Brimmer Street.

—President Warren, of Boston University, authorizes the announcement that the present year, beginning Sept. 19, he will repeat his usual course entitled, "The Religions of the World and the World-Religion." He has this summer revised and enlarged his lecture outline, and privately printed it again for the sole use of members of his class. He will include in the course this year a new treatment, fuller than ever before, of the religion of the earliest Semites and the relation of Moses and the prophets thereto. None but college



graduates are qualified to take this course. The present announcement is made because of the uncertainty occasioned by a statement in the year book and school catalogue printed in March, where at the close of the usual announcement these words follow: "President Warren reserves liberty to omit the foregoing in 1900-01."

— Dr. Wilbur P. Thirkield delivers the matriculation address at the opening of Cornell College, Iowa, Wednesday, Sept. 12.

— Assistant Secretary Carroll, of the Missionary Society, is reported to be making very excellent addresses at the Fall Conferences.

— We are pained to learn, as we go to press, that Rev. W. R. Davenport, of Ludlow, Vt., presiding elder of Montpelier District, is seriously ill at his home. All of his engagements on his district for the immediate future must be canceled.

— The President and Mrs. McKinley left Washington Monday morning for Somerset, Pa., where they will attend the wedding of Miss Mabel McKinley, the President's niece. On Thursday the party will leave for Canton, where the President will remain for an indefinite time.

— The many friends of Rev. George Skene, D. D., will be glad to learn that, as the result of complete rest during the year at his cottage in West Chatham, he is greatly improved in health, and there is every indication that he will be fully recovered by the next session of the Conference.

— The HERALD office was favored with a welcome call from Miss A. Louise Boutwell, of Washington, last week. She has been spending her vacation at her home in Leominster. Miss Boutwell had been the valued proof-reader on the HERALD for ten years up to last February, when, through merit alone, she obtained a lucrative position in the Government Printing Office, and passed her six months' probation most successfully.

— Mr. Frederick A. Whitney, of Watertown, son of the late Leonard Whitney of honored memory, has given a chime of nine bells to the Methodist Church in Watertown as a memorial to his mother. Mr. Whitney has been from the first a generous friend and benefactor of this church. He gave a large piece of land adjoining the church lot, which he converted into a beautiful lawn. He has also provided electric lights for the edifice as well as for the elegant grounds. Rev. I. H. Packard is the pastor, and is meeting with noteworthy success.

### BRIEFLETS

In order to introduce ZION'S HERALD to ministers who are not now regular readers, and thereby enlarge its increasing usefulness as the independent representative of American Methodism, it will be sent to stationed preachers from September, 1900, to January 1, 1902, for \$1.50.

Miss Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*, contributes an article on Japanese education to the *Western Christian Advocate* of Aug. 22 that is particularly informational and helpful to those who are interested in that subject, especially W. F. M. S. auxiliaries.

Mrs. L. M. N. Stevens, president of the National W. C. T. U., is quoted by the *Chicago Times-Herald* as making this very sensible statement: "I do not believe in endless chains, whether they are for prayer or for more worldly matters; and when I received such a petition recently, I consigned it to the waste basket. The endless

chain idea was started by individual members, and they alone are responsible."

Minister Conger is reported to have written home that without the assistance of the American missionaries the defence of the legations would have been impossible.

Listening, as we do so frequently on Sunday, to the more intelligent reading of the Scriptures from the Revised Version, one can but recall the feeling of distrust and apprehension which many Christian people felt towards the revision when it was published. A minority of the ministry were alarmed at its appearance, and felt that it would weaken the attachment of the church to the faith once delivered to the saints. As little ground is there for much of the apprehension existing today against what is known as the later Biblical criticism. It is only a continuous effort to render the great truths of the Bible more definite and luminous.

"I have bought the new Discipline," said a leading Boston layman, "and am going through it. I am bound to keep up with the legislation of my church." That is a good example for thousands to follow. Secure the new Discipline at C. R. Magee's, 38 Bromfield St., Boston. The price, postage prepaid, is 30 cents.

Our recent counsel about not worrying may be misappropriated. There is something to be said upon the other side. There are people who ought to worry more than they do. They call themselves philosophers, but they are shirks. They are leaving their share of work undone, and that means that others are doing it for them. Somebody must worry till every one in the world comes nearer to doing his full duty. Then all worrying may be banished.

There is probably no better opportunity afforded young women in the way of preparation for Christian work than that which is offered by the Training School under the auspices of the New England Deaconess Home and Training School, which opens next Wednesday. In this age every department of activity calls for skilled workmen, and the field of Christian activity is no exception. We trust that young women who have a passion for Christian work, and who can devote their time to it, will carefully consider the advantages offered by this school.

The work of the summer in connection with Morgan Chapel, under the leadership of Rev. E. J. Helms, has been fruitful in very encouraging results. The services on Sunday have been largely attended even during the most heated Sundays, and a revival spirit has prevailed. As one splendid feature of the work carried on there, we call particular attention to the contribution of Rev. R. E. Smith on the last page. Such phases of practical Christianity appeal successfully to all people.

As a significant indication of the inevitable trend of the times, we note the fact that the British Association for the Advancement of Science, at its annual meeting in London last week, after some debate *pro* and *con*, decided to admit women to membership.

The *Universalist Leader* makes an urgent and much-needed appeal for more and better pastoral work, ending with the forceful declaration: "It is safe to venture, that in nine cases out of ten where churches are going down, an investigation will show that the minister 'has not time to do the work he is called to do' because he has to attend to so many other things which are none of his business."

Another important public servant, W. W. Rockhill, United States special commissioner in China, has allowed himself to be "killed off" by the ubiquitous and irrepressible interviewer. It is noteworthy that so many good, brave and able men in government employ have gone down before the shrewd and diplomatic newspaper correspondent. In some cases it is doubtless a fear of newspaper criticism, in others a desire for consideration and notoriety, and in many a mixture of both. There is not the slightest reason, on any ground, why any person should submit to be interviewed against his will. His opinions are a part of his personality, and are, therefore, inviolable. Ex-President Cleveland is a good illustration of a man who recognizes his rights as against the impertinence of the interviewer,

"For if he will, he will, you may depend on't; And if he won't, he won't, so there's an end on't."

### Remarkable Prohibition Victory

FRIENDS of temperance reform, and all who stand for the execution of law, will find cause for profound gratification in the election of Rev. Samuel F. Pearson as sheriff of Cumberland County, Me., which includes the city of Portland wherein the prohibitory laws have been the most shamelessly violated. Mr. Pearson has been pastor of Portland's Gospel Temperance Mission for twenty-seven years, and he has been the unconquerable foe of the saloon. Two years ago he was nominated for sheriff, but received only 941 of the nearly 1,300 votes cast. This year he was again nominated for the position by the prohibitionists, and the most earnest and sensational campaign ever known in the county resulted in his election. The simple facts were, the people woke up to demand, through him, the proper execution of the laws, and have triumphantly succeeded. The result will make Portland a temperance city, and the effect throughout the State will be of incalculable good to the cause of prohibition.

Rev. E. S. J. McAllister, of Pine St. Church, Portland, is entitled to very great credit for the support he so faithfully and bravely rendered in this campaign. He went upon the stump with Mr. Pearson, and together they visited every town in the county, spoke in churches, opera houses, school-houses and open-air rallies, everywhere denouncing the present non-enforcement of the prohibitory law. In every meeting they presented an object lesson. They had procured of a civil engineer a plan of Centre Street, Portland, and on it they marked in black ink the location of fourteen saloons whose proprietors are said to hold United States revenue liquor dealers' certificates. Mr. Pearson is reported to have said before the election: "If I am elected I shall enter on the most solemn work of my life. For twenty-seven years I have waited and prayed that some one would enforce the law here, but I never thought of being called on to do it. There is nothing political to this. It is an uprising for civic righteousness, that's all." Called out by an impromptu celebration of his election on the evening after it had become known, he said, with an inspiring sense of his new responsibility: "I have come to the moment when there is for me solemn, hard, devoted work. God help me to be faithful. I ask your help while I try to show you, with the help of God, that in this office to which you elected me a man can be true to his oath." While we so greatly rejoice at the result, let us not forget to pray for God's blessing upon our brother in the critical and very responsible position to which he is thus summoned.



## EVENING PRAISE

REV. JAMES MUDGE, D. D.

Again, O God, the night shuts down,  
Again I kneel to praise!  
Thy wisdom, love, and truth, and power  
Have long made glad my days,  
And, now, with added gratitude,  
An evening hymn I raise.

I take the attitude of prayer,  
But not for gifts to plead;  
Thy bounty, far beyond desert,  
Has more than met my need;  
So, well content, I worship Thee  
In thought and word and deed.

Thou bidst me ask if I'd receive,  
And seek if I would find;  
But surely Thou wilt not condemn  
A heart to trust inclined.  
Give what is best, Thou knowest all.  
How blest the quiet mind!

I praise Thee that in all the hours  
And moments, as they glide,  
Thy providence enfoldeth close,  
Thy blessings rich abide;  
And Thou dost keep in perfect peace  
Those who in Thee confide.

I praise Thee for what seemeth good,  
And for what seemeth ill.  
Appearances are vain deceits;  
Above them stands Thy will;  
By faith, not sight, Thy children walk,  
In hottest fire hold still.

Accept the offering that I lay  
In gladness at Thy feet;  
My heart o'erflows with keenest joy,  
With ecstasy complete,  
Because, in all vicissitudes,  
Thy constancy I greet.

Thou wilt not cease to love me well,  
Nor fail to hold me fast;  
Though pain may come, it cannot harm,  
My care on Thee is cast;  
For future good He'll surely send  
Who sent so sweet a past.

Praise waits in Zion, Lord, for Thee,  
Praise runs the world around;  
And so this little heart of mine  
Shall ne'er in gloom be found,  
Rejoicing that all days and nights  
May with Thy praise resound.

Natick, Mass.

## THREE BISHOPS IN CALIFORNIA

CHANCELLOR J. R. DAY, LL. D.

## The New Bishop in His New Diocese

A T historic old Howard St. in this city [San Francisco], where my old New York Conference friend, Dr. J. A. B. Wilson, is pastor, one of our two new Bishops entered yesterday upon the field to which the General Conference assigned him and modestly proclaimed his commission. I counted myself fortunate to be present. It was a valuable and impressive insight into San Francisco Methodism from the pulpit. To say that it was in character and apparent ability and devotion what I had seen scores of times in New York and Boston when I saw home Methodism at her best, would appear patronizing. Why should it not be our best type of Methodism? The adventurous stock that came here for fortune was the sturdiest and most rugged. And the generation native to these golden shores is well bred and showed its breeding today. And judging by three other congregations we have seen in as many weeks, so separated as not to be the same,

it appeared to us to be a fair sample of Pacific Coast Methodists. If so, well may our new Bishop enter upon his new diocese with the courage which he declared without boast was an element in his faith.

Bishop Hamilton's appearance for the first time in San Francisco was with that bearing of dignity and culture without affectation which we might expect of a man bred and long trained in Boston, and with that broad, statesmanlike grasp of thought which becomes a second nature to a man whose work for many years has been successful in all of the States and in the application of every phase of the Gospel. The sermon was worthy of a Bishop, and the best thing about it was the absence of the *episcopos* airs and every mannerism or trick intended to impress factitiously the greatness of the man or the office upon the people. It was a large sermon of fifty minutes' length, treating of the responsibility of all and showing the office and privilege of all in the work of saving the world. It seems impossible that any one could have left the church without feeling that he was called of God to take a share in this new Bishop's commission. There was an unction, a simplicity, a plainness and kindly directness about the delivery that impressed the hearers that this man feels that he is sent of God and has a great passion to serve his Master.

The vision of the future through opening doors was thrilling and found the audience unprepared for closing doxology and benediction. It was a touch of Hamilton's best eloquence, enhanced and made doubly impressive by a religious sense of the new dignity and increased measure of responsibility that has come upon him. There were no signs of disappointment in the faces of the people with the new Bishop, but there were plenty that a new horizon had come into the view of these aggressive and courageous representatives of our great church in the Golden State, and also of a new consecration to keep up with the leader of the Lord's hosts. It is a mighty State and an equal opportunity, and the right man has come to the hour. The raising of "Old Glory" over the Hawaiian Islands and the Philippines has moved California out into the middle of the Union, and made possible a new era in church and state. Few if any men in the church are so well equipped in endowments, instincts, training and experience for this new time on the lower Pacific coast as Bishop Hamilton. I did not help elect him to this high office, but I was resigned to his election. Yesterday's listening and observations have produced something more than resignation. When Senator Hoar asked his father, the venerable Judge, if he was to attend Wendell Phillips' funeral, he said: "No, but I approve of it!"

## Another New Bishop and His New Diocese

In the evening Bishop David H. Moore preached in Central Church, of which Dr. Hutsinpillar, well known in the East, is pastor. It was a great address upon China, the land to which he sails on Wednesday. All knew before he finished that it was his chosen field. His own faith and passion compel him. This mature man, sobered in the battles of the Civil War and schooled to rational proc-

esses in his college presidency and journalistic service, goes with the enthusiasm of a schoolboy bounding away to the playground. And yet that marvelously strong philosophical address shows how true and adequate is his thought to the great work before him. The Bishop must have been studying the problem longer than the weeks since his assignment to China. Perhaps the longer study explains his choice of the field. God has a way in His providence of picking prepared men at critical times.

The address reviewed the causes leading up to the present troubles in China, discussed the effect upon the "Yellow Giant" and the united Powers, and closed with prophecies of the conquest of the world through these opening doors. It was strong in every element and brilliant throughout. The Sabbath evening and the church auditorium could not repress the applause which frequently approved the great thoughts that kindled beacon fires on all the hilltops of faith. The people said amen with their hands! It reminded one of the days which have passed into tradition when missionary addresses swayed the people as scarcely any other forms of oratory.

California has its own Chinese problem, and many towns will not admit "John" or tolerate him at all. He is practically quarantined everywhere. But California Christians are in earnest for his salvation and generous with their civilization. Bishop Moore leaves their shores with their prayers and contributions of their money. A mighty door, rusty on its hinges with the rust of four thousand years, is surely swinging open before the events that have forced into the past few months. The Bishop means to be one of the first representatives of the Christian Church to enter the open door. His church must see that he does not enter that door empty-handed and alone.

## Another Bishop

I would say at rest in his summer home; but Bishop Warren does not seem to know how to rest. It is a wonderfully beautiful place—"The Breakers," on the cliffs at Santa Cruz. And the Bishop ought to spend the weeks of summer there in quiet repose, watching the shifting scenes of old ocean, embowered among the palms and matchless flowers of this California paradise. But he has not learned the secret. Preaching in obscure places where they never see a live Bishop, writing books that illustrate religion with travel and science, contributing articles to magazines, lecturing "without pay"—edict of a senseless spasm of the General Conference of 1900—this he calls recreation.

That afternoon, on the shore of the ocean, we saw a Winchell and an Agassiz in turn under an episcopal mitre. The next day he was a Muir among the sequoia. All of his wealth of scientific research and thought is upon the altar of Christ and given to the service of the church. What the sea waves tell him, and the deep inspiration beneath the silent, awe-inspiring redwoods, and the curious little tales told by univalve and radiata, all find their way into our bookshelves for all readers, and into Chautauquas and church papers. This is the way Bishop Warren spends his vacation. The



rest of the year he *works* and carries upon his loyal and courageous heart Denver University. And his heart has been deep in his pocket-book.

*San Francisco, Cal.*

## THE FOUNTAIN THAT NEVER FAILS

REV. THEODORE L. CUYLER, D. D.

"**T**HOU of life the fountain art!" So sang Charles Wesley in the grandest of all his grand hymns. That line is only a paraphrase of what the blessed Master proclaimed in Jerusalem's temple, "If any man thirst, let him come to Me and drink." To the woman at Sychar He said, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The Greek word which in our common version is translated "well," really signifies a spring, or a fountain-head.

The vital thought presented by our Lord is that all of us whose souls are athirst should come to Him, not as to a cistern filled up with wisdom from other sources, but to an original, self-supplied and divine fountain. He is more than a teacher giving instruction on all profound and practical questions. He is more than a worker of miracles, restoring the blind, the deaf, and the diseased. It is not simply new truth, or a system of doctrine, or a beautiful model of holy living, that Jesus offers. He offers Himself. It is from Himself that there flows forth saving and recovering influence; it is from the inexhaustible depths of His own being as the Son of God that the thirsty race of sinful humanity may draw constant refreshment. He only can satisfy our deepest cravings. Therefore He says: "Ho! every one that thirsteth, come to Me; drink of Me; take Me right into your souls as a fountain-head, and you will not only have your thirst satisfied, but you will have everlasting life."

What a multitude of thirsty human creatures there are all around us! How busy they are in hewing out for themselves delusive and broken cisterns that hold no water. In every human soul is a crying want—a hunger that no such husks as money, or fame, or sensual pleasure, or human philosophies, can feed; there is a gnawing thirst that grows the keener the longer it is trifled with. My soul and your soul cannot escape the terrible truth that we were born sinners, and the wages of sin are death. We are so weak that we constantly stumble, and temptation trips our feet; our best resolutions prove but brittle withes. The cisterns that we hewed out to hold our happiness are shattered. God put within us desires and necessities that nothing outside of God could satisfy. "Lord Jesus," exclaimed Tennyson's gifted young friend, Arthur Hallam, "I have tried how this thing and that thing will fit my spirit. I can find nothing to rest on; for nothing here hath any rest itself. Oh, Thou fullness of all things, I come back and join myself to Thee!"

You and I, fellow-Christians, never found any soul-satisfaction until we came to the Soul-Satisfier. What we needed, and what we would have perished for if

we had not got, was Jesus Christ! Just as soon as we admitted Him, a wellspring of peace began to bubble up in our souls. The waters were waters of cleansing to wash away sinful defilements. New motives were born in our hearts. New desires sprung up—to please Jesus Christ, and to do good to others. Conscience began to be clean and sweet by the contact of that new fountain-head. A wonderful supernatural process is that by which the Lord Jesus Christ enters in, and occupies our poor hearts, and inspires these new thoughts, new affections and new powers; but if we are truly converted, it becomes a glorious fact.

This spiritual wellspring in the regenerated soul is the fountain-head that never fails. Near the pleasant farm-house in which I spent two years of my boyhood, was a remarkable spring of the purest water. In the silent night, when no eye beheld it, that spring bubbled on, and, tracking its way into a neighboring meadow, made a line of living emerald. In the broiling heat of noonday it sparkled on, clear and cool, in perpetual stream. In midwinter, when the snows were heaped around it, that spring never froze over; the bushes beside it were fringed with icicles, yet the fountain defied the bitter cold. And that beautiful spring never failed to satisfy my thirst. Such has been the fountain which my merciful Saviour has opened up in my heart. Almost every good thing that I have ever sought for outside of Jesus Christ has some defects; and the very best has brought some shade of disappointment. But whenever I got a deep draught of Christ's wonderful words, they were like Jonathan's honeycomb—they "enlightened my eyes." Whenever I drank of His imparted grace, it put new strength into every muscle for life's hard climbs and tough conflicts.

Try Jesus Christ, my friend! He alone can satisfy you. His grace goes to the right spot. His comforting will soothe the sore spot and heal your heartaches. His atoning blood guarantees your pardon. His love is the only cure for the wretched selfishness that is every one's besetting sin. Of almost everything and of every one you may sometimes get tired; but what loyal child of Jesus ever got tired of the water of life? With joy doth he ever draw from this unfailing well of salvation. Grand old Samuel Rutherford, of Scotland, once exclaimed: "If I only had vessels large enough, I might fill them, but my old riven and running-out dish, when I am at Christ's well, can bring but little away. Nothing but glory will make tight and fast our leaking and rifty vessels. Alas! I have spilled more of Christ's humility and love and godly sorrow than I have brought with me. How little of the sea can a child carry in his hand; as little am I able to carry away of my boundless and running-over Christ Jesus." While such a happy and holy man as Rutherford was complaining that he could not get enough of Christ, there are thousands around us who are perishing—not for lack of the life-giving water, but because their foolish and depraved hearts will not touch it or taste it.

The voice of Jesus is all the time calling: "If any man thirst, let him come

to Me and drink!" My reader, have you begun to taste of this living water? Do you love Jesus but a little? Then learn to love Him more. Let your love grow until it conquers lust and expels selfishness, and becomes the master passion of your heart. Keep your soul full of Jesus. Put your love of Him down so deep that no wintry frosts of worldliness can reach it, and no advance of years can ever dry it up. It is said that an artesian well never grows dry. When the torrid heats of July are parching the upper surface into drifts of dust, it defies the sunbeams to quench its unending flow. So let Jesus Christ within you be a gushing wellspring that shall break up through the dusty droughts of worldliness, and care, and temptations, and unbelief, and overflow your whole life until it shall become a fruitful garden of the King.

"O Christ, He is the fountain,  
The deep, sweet well of love;  
The streams whereof I've tasted  
More deep I'll drink above;  
There to an ocean fullness  
His mercy doth expand,  
And glory, glory dwelleth  
In Immanuel's land."

*Borough of Brooklyn, New York.*

## OUR CHICAGO LETTER

"QUERO."

**W**HEN this reaches you, the summer of mosquito and fish will have faded into the autumn of artist and poet. This is not a patented antithesis. It is always the "summer of discontent" to Quero, though he travels by rail and boat, by wheel and foot, to accomplish a vacation. What with heat and camp-meeting, compulsory-going-somewhere for rest, and exhausted bank account, he waits impatiently and joyously for the days of changing leaf and the evenings of mellow light! He does not forget the truisms of cost and compensation; but he longs for the grays and purples, the yellows and indigos, that robe all nature, as with a bridal veil, for the wedding of beauty and maturity, splendor and majesty. So it seems to him. And here on the edge of a leaf, in the cup of a flower, on the arc of the sky, he catches the soft whisperings of the rich almoner of color and life. Hurry, make haste, thou guest of welcome and Aladdin of marvel!

### CHICAGO IN VACATION

To the toiler of hand or brain, the days of vacation bring cheer and optimism. Pessimism is irreligious in its genesis. The tagged body and the wearied mind cannot think perpendicularly. If Dr. Watson is right, we preachers get shorter vacations, and deserve longer, than any other professional or commercial laborers. Of course the author of the "Bonnie Briar Bush" is omnipotently right! Chicago in vacation is still a city of busy activities. A population of 1,700,000 keeps the wheels turning and the trade moving, though threescore thousands are recreating on lake and river, on ocean, and in other lands. Dr. A. D. Traveller, superintendent of City Missions, has passed his well-earned vacation in London and Paris. He is just home, full of enthusiasm and zeal for a larger success in his work. Other pastors who also have made short visits in England and on the continent are Revs. James Rowe, L. A. Rockwell, W. H. Carwardine, and W. B. Slaughter. Quero is not authorized to make the announcement that follows—though he feels that he runs little risk in doing so: Any church or Epworth League can secure a profound and eloquent lecture



on England—her churches, literature, art, people, etc.—or on France—her religion, Exposition, Sabbath, etc.—by application to—, the preachers named above, or to other pastors of the Methodist Episcopal Church in Chicago who have taken their five weeks' vacation abroad for the first time!

Rev. W. A. Burch used the weeks of his vacation at Epworth Assembly, Ludington. It is reported that he caught some large pickerel while there, and made a "strike" which will land him in the assistant secretaryship of the Freedmen's Aid Society, in November. Drs. Mason and Thirkield are said to have the landing-net that will help him to bring in the catch safely. It pays to fish at Ludington!

The Wisconsin lakes and cross-the-Lake-Michigan resorts received, entertained and re-created other city preachers. But all are coming home. Quero has heard of no Methodist churches in the city that have been closed during the summer. Where the pastors have been away, supplies have filled the pulpits, so that the churches have been regularly open on the Sabbath. Several of the churches, however, have dispensed with the evening services during July and August.

#### APPOINTMENTS DESIRED AND TO BE

With the near approach of Conference, which convenes at the Garfield Park Church, Oct. 3, there are many rumors of changes desired, and to be. Rev. O. H. Cessna—now Dr. Cessna by the favor of Garrett—goes to Ames, Iowa, to take the chair of history in the Agricultural College there. It is said that Dr. P. H. Swift will succeed him at Wesley. Rev. J. T. Ladd—now Dr. Ladd by the grace of Northwestern—goes to Centenary to succeed Dr. A. C. Hirst. That is, Bishop Ninde will obey orders if he makes these two appointments. There are nine pastors in the city serving their fifth year. Of this number it is understood that Revs. C. A. Kelley, W. J. Libberton, H. V. Holt, F. D. Sheets and J. H. Odgers have been asked to return for the sixth year. They will probably do so. Dr. Hirst is looking toward some of his old fields of work. Chicago Methodism will miss him.

There is considerable merriment over the advertising of Dr. R. H. Pooley, the pastor of Court Street Church, Rockford. Several members of Rock River Conference in Chicago pulpits got letters saying that *they* had been suggested as good timber for the presidency of Abingdon College. A similar letter went to Dr. Pooley. Immediately—unknown to him of course—the city papers of Rockford chronicled his call to the college in question and his declination thereof. It is the strangest thing imaginable how the press got hold of so much correspondence that is strictly personal! Of course, it is not thought for one moment that a pastor would purposely misstate or immodestly divulge such matters for gratuitous advertisement of himself. It is undoubtedly true, however, that some preachers delight to see their names in print. There is a pastor in South Dakota who rarely permits an issue of the *Northwestern* to go by without some notice of himself or his church. At least it seems so. This is preaching and not appointments, however. Anyway, it may be more profitable than conjecture about what ought to be the business of an infallible board of presiding elders and Bishop. If Dr. Lewis Curtis and Dr. W. H. Burns know where they will land when the appointments are read off, Oct. 11, they have kept their information strictly private. At this writing, no one else has the courage to say.

Bishop Ninde will receive a warm welcome from Rock River Conference. He will

need wisdom, patience and grace in the exercise of his official duties. We here believe he is peculiarly the possessor of this triad of qualities.

#### SICKNESS AND DEATH

Great sympathy is expressed for Dr. Curtis because of the continued sickness of Mrs. Curtis. She was so far recovered a few days ago as to leave the sanitarium in Indiana where she had been stopping, and go to relatives in Stillman Valley, west of this city. But later reports indicate a serious relapse.

Rev. Samuel Lauver, pastor at Naperville, this Conference, died a few days ago from burns received in the explosion of a can of gasoline. Standing on a step-ladder, he was pouring on the trees about his house what he supposed was kerosene, to destroy the insects that were killing them. He lighted a match to ignite the oil and exploded what proved to be gasoline, which had been put into the kerosene can by mistake. To add to the great burden of sorrow of Mrs. Lauver, she received a telegram on her return from the burial of her husband at Freeport, that her aged father and mother, who lived near Freeport, had been brutally murdered by tramps whose purpose was probably robbery. It is seldom that one is called to chronicle a greater affliction within so short a period.

#### GRAND ARMY REUNION

Chicago has given the keys to the Grand Army this week. The city has surrendered to the old veterans. They run the town. Old Glory floats from flag-staffs, windows, cars, wagons and horses. The streets are resplendent in red, white and blue. A conservative estimate places the number of marchers in the great parade at 35,000. Quero thinks there is no exaggeration in the estimate. He sat for more than four hours while the procession was passing in ranks four to twelve deep. It was a gorgeous, impressive and pathetic sight. Here were men who had journeyed from Maine and California, from far and near, to a reunion of the survivors of a Civil War. What brought them? What put them into the long and tedious parade? Sentiment? Patriotism? Suffering? An idea? A few tomorrows hence there will be no Grand Army. A memory will remain. A history will live. A Union will survive. It has brought the tears to hear the fife and drum, the bugle and gun, the "How are you, comrade?" "God bless you, old fellow!" The country is safe. The Government we love will live. Patriotism is not dead. How the people cheered as the old battle flags, faded and torn, were borne along! They sang "Marching through Georgia," "Bonnie Blue Flag," "Tramp, Tramp, Tramp, the Boys are Marching," and "My Country, 'Tis of Thee;" and the white heads of the old guard were uncovered, and the tears trickled down their faces while they kept step to the music and proudly bowed to right and left. At what a cost we got our heritage!

"It is better to fight for good than to rail at ill." How much the kingdom of God needs a reunion of veterans! Would it be a foolish thing for the Christian Church members to march in parade through the streets of our city? We are in a conflict. Oh, for the enthusiasm and brotherhood, the spirit and pride, of the Grand Army!

#### PRESIDING ELDERS AND OTHER MATTERS

The presiding elders, thank you, seem to be taking on flesh for the arduous work of the coming Conference. They are—pretty—good—men, though they do seem at times to wear the high look of proud authority. It will be different when they are elected! That they have forgotten the

days when they were in an agony of distress over their own appointments, is not strange. One does not like to recall the unpleasant things of life. No one cares to look at the pit from whence he was digged. Dr. G. R. Vanhorne is a model presiding elder. If it were not that all of our city presiding elders were models, we would suggest his transfer to a city district. But woe is me! It is only the preacher who can be moved before his time is up. There is a kind of divinity that doth hedge about a presiding elder!

There has been much discussion about the successor of Dr. Rogers at Northwestern. Quero frankly and unequivocally voices the opinion of a good many alumni when he protests against the election of Dr. Shepherd. He does not possess the timber of which presidents of universities are usually made. He does not assume to be a scholar; he is not a teacher; he is unenthusiastic, cold and non-magnetic. It is said that he knows how to make money and—keep it. It is understood that some of the learned faculty favor the election of Dr. Shepherd. Perhaps they, and not the president, will be the head if he is elected!

The Republican campaign headquarters are here. The Prohibition campaign headquarters are here. The organ of Mr. Woolley, the *New Voice*, is saying some very hard things of President McKinley. If all Mr. Woolley declares is true, our Methodist President ought to be covered with a coat of tar and feathers and ridden to China on a rail. But, very fortunately for the good President, there seems to be a majority of the people who do not agree with would-be-president Woolley. They rather favor the re-election of Mr. McKinley. The literature that is being franked from Republican headquarters as Congressional matter is pretty good reading, even if the Government does not derive any income for carrying it in the mails.

The Board of Control of the Epworth League has been exploited through the papers. It was a harmonious and pacific meeting, we are told. Congratulations to editor and secretary—two in one!

And now, until Quero gets his appointment—and he wants the best in the Conference; he leaves it to the Bishops to declare that they were happiest in their early ministry when their salaries were \$300 per annum or less—he lays down his pen. He wishes he were rich, that he might send to the Conference claimants of the Fall Conferences checks substantial enough to keep them in luxury during the coming year. He wishes he were wise, that he might give to the presiding Bishops advice discreet enough to bridge them over the abyss of their fallible errors. He wishes he were good, that he might impart inspiration enough to send his brother pastors sweet and humble to the churches where they will go. He is neither rich, nor wise, nor good. He reaches toward. But he congratulates the Methodist Episcopal Church because of the other ninety-nine of its ministers! He congratulates the United States because of the Methodist Episcopal Church!

—A kind-worded man is a genial man and geniality is power. Nothing sets wrong right so soon as geniality. There are a thousand things to be reformed, and no reformation succeeds unless it be genial. . . . A genial man is both an apostle and an evangelist—an apostle because he brings men to Christ; an evangelist because he portrays Christ to men.—*Faber*.



## WASHINGTON LETTER

CHEVY CHASE, ESQ.

WASHINGTON, in the District of Columbia, is set down by geographers in the north temperate zone; but if you had spent July and August here, and walked over these asphalt streets, and been called on to endure the excessive humidity of the atmosphere, you would have imagined that Washington had dropped down to the equatorial regions. In plain English, permit me to say, it has been hot. We have sweltered, we have steamed, and we have "fussed" a little. Everybody who could stop work and could raise the money to go away, has taken a vacation, but everywhere he has gone he has found it hot. Torridity was not advertised as one of the attractions of the summer resort, but it was gratuitously thrown in.

While the streets of Washington have at times reminded one of a deserted village, and while the church people have scattered to mountain or seaside, the preachers have generally stood by their posts, very few taking more than a fortnight's vacation. Church work of a systematic sort has, however, come to a standstill.

But in the midst of the hottest weather one of the most interesting of recent events in Methodist circles took place. On the 13th of August five nurses connected with the Sibley Hospital were graduated. Misses Mattie L. Carrier and Katherine J. Ogilvie, of Staunton, Va., Clara Elba Griffith, of Des Moines, Iowa, Agnes Jean Treleven, of Dungannon, Ont., and Martha E. Trenis, of St. Paul, Minn., having completed a full probationary term of instruction and service, received their diplomas at the hands of Rev. A. H. Ames, D. D., superintendent of the Lucy Webb Hayes Deaconess Home and Training School, and Miss C. A. Aikens, the superintendent of the Sibley Hospital, which is under the care of the W. H. M. S. and adjoins the Home and Training School. The Hospital pin was presented to each graduate and pinned on her gown by Mrs. Dr. D. B. Street, whose untiring zeal and intelligent service in behalf of the deaconess movement are recognized in Washington Methodist circles. An address on medical topics was delivered by Dr. I. S. Stone, and a delightfully cheery speech on "Sunshine" was made by Rev. Dr. W. R. Stricklen, the popular pastor of Hamline Church, which is the church home of Mesdames Roach and Street, and consequently the centre of great home missionary interest. The motto of the graduating class, "Not to be ministered unto, but to minister," is the keynote not only of the Hospital work, but of the deaconess movement generally.

It may be interesting to the readers of ZION'S HERALD to know that the Sibley Hospital is conducted on the plan of the Boston Deaconess Hospital. Without a regular staff of physicians, but with every modern facility for the skillful treatment of diseases and for the practice of surgery, the Hospital opens its doors to any reputable physician who may bring his patient thither, free nursing, etc., being gladly furnished. The medical fraternity joyously hailed the reopening on this plan of the Hospital whose doors had remained closed for a long period on account of lack of funds wherewith to conduct it on any other basis. During the past few months an extensive addition has been made to the building, the erection of which was consummated through the generosity of the general W. H. M. S., and the furnishings provided for by the city churches. This addition was demanded and warranted by the great prosperity of the Hospital since the adop-

tion of the Boston plan, and the cheerful support afforded to this great charity by Washington Methodism.

No salaried man or woman in Washington works harder, or more successfully for the present and future welfare of humanity than the consecrated women who in their plain black garb flit here and there among the poor and the suffering and the outcast, in street, lane and dark, repulsive alley. The people, irrespective of denominational lines or of degree of pious proclivities, love these messengers of peace and sunshine. When, therefore, it was proposed to purchase for them the summer cottage at Mt. Lake Park, made glorious by the occupancy for many successive summers of that recently translated saint, John Thompson of Philadelphia, no one demurred, but every one was glad. Mt. Lake Park is 200 miles west of Washington on the B. & O. R. R., and 2,800 feet above tide-water. Here during the summers, amid the religious and educational attractions of this popular resort, away from summer heat and the noise and wearying bustle of city life, the deaconesses are to take their outing, and at the same time be enabled to bring their work to the notice of the people who summer there, coming from every quarter of this country. No one begrudges these tireless toilers for Jesus their vacation. Their life is a genuine reproof to the Christian who enjoys an uninterrupted holiday. It is a pity the idle church has had to delegate to these few women (God bless them!) the work which every Christian disciple ought to be doing. Query: Can the church without blame do this work of Christian ministry by proxy?

During the summer solstice considerable effort has been concentrated on the various camp-meetings within the bounds of the Baltimore Conference. The three presiding elders of the Baltimore Districts personally conducted Emory Grove Camp, while Washington Grove and Alleghany Grove were under the direction of the presiding elders of Washington and Frederick Districts respectively. "Good times" are reported. The preaching was evangelical and the singing was excellent. The zeal of the preachers was manifest. The presiding elders lagged not. Much good was done, but—the reports of conversions are very meagre. I do not know what is the status of the camp-meeting in New England, but down this way the institution needs to be investigated. If a religious summer resort is the demand of the hour, or a platform for the advocacy of the claims of our benevolent organizations, or a summer school for the intellectual, theological and sanctifying uplift of the church, then it may not be necessary to abolish these places where much money and labor are annually expended with so little immediate return in the regeneration of sin-sick souls. If the chief end of the camp-meeting is, as it was at its inauguration, the conversion of sinners, then there is something radically wrong either in the methods employed and the concomitant privileges afforded, or in the spiritual dynamics of the church. Your correspondent is firmly of the opinion that the decadence of the camp-meeting is only one sign of the loss of spiritual power in the church over which some in Zion do most bitterly mourn. Whether it is one of the causes, or only one of the effects, of such spiritual decline, we do not presume to say.

One of the institutions within our Conference boundaries, of which we are proud, and, you will acknowledge, justly, is the Woman's College of Baltimore. This institution was started by the preachers of the Conference. The president, Dr. J. F.

Goucher, and the Dean, Dr. J. B. Van Meter, were among the projectors, and have given the best years of their lives to its upbuilding. The College is unexcelled by any other in this country in curriculum, appliances or faculty. It will ever hold its foremost rank among the colleges of this country. The demands on it have outrun its resources. The applications for entrance this year far exceed those of any previous season. The popularity of this young, vigorous college with the clergy and laity of other Protestant denominations speaks well for its high standing as well as for its judicious management under Methodist control and fenced in as it is with Methodist restrictions.

Toward the national capital the eyes of every patriotic citizen have daily turned during the anxious days of this summer. At the White House the representative of the people of these United States has carried a great burden, not only for the reputation of this great nation as a diplomatic agency in directing the world's great business in China, but also for the safety, the lives, of the government representatives and church missionaries, our fellow citizens locked up and endangered in a heathen city. That he has done his work well, this nation, indeed all nations, testify. Amid the excessive heat he has spent days and weeks of great anxiety, surrounded by his chief advisers, meanwhile hiding himself as much as possible from public gaze. When in Washington on the Sabbath he is uniformly found in his pew at the Metropolitan Church, Rev. Frank Bristol, D. D., pastor. Occasionally on Saturday afternoon, when the U. S. Marine Band gives its concert on the lawn in the rear of the White House, he appears on the portico and in the presence of the assembled multitude enjoys with the people the delightful music. When his wife's health permits, she accompanies him. It is indeed a pathetic sight to behold the tender attention paid his invalid wife by this great and busy man. When a national air is played by the band as a signal that the end of the program has been reached, the President rises and stands during its rendition with head uncovered. At its conclusion his wife takes his arm, they both bow to the people, and then retire to the interior amid the plaudits of the multitude. Irrespective of party affiliation the people honor him not only for his statesmanship, but for his unceasing, loving devotion to her who was the bride of his youth. The home-heart of the people recognizes in William McKinley a kindred spirit. Through these times of international difficulty many have been the prayers before the throne of grace in his behalf.

Before closing this letter permit me to call attention to a coming event of national interest. The one hundredth anniversary of the establishment of the national capital at Washington will be celebrated in December. Congress has taken steps toward the execution of two projects recommended by the national committee as those which ought to be connected with the celebration, viz., the enlargement of the President's House, and the improvement of that tract which lies in between the Capitol and the White House grounds, known as The Mall, and now dotted at various points by government buildings, but disfigured at others by a railroad station with a network of tracks, and poorly constructed parks and drives. The celebration will include a reception by the President to the State governors, a public reception at night, orations by congressmen, and a military and naval parade. Washington will open her doors to Uncle Sam's children from whatsoever corner of his domains they may come to look on this, the prettiest city in the world, the one-hundred-year-old capital of this young yet great nation. New England and Boston are hereby especially invited. R. S. V. P.



## THE FAMILY

## THE MAPLE

BERTHA GERNEAUX WOODS.

In the April-time how red it glowed,  
To caressing winds its tassels freeing,  
All its veins astir with glad young life—  
Flushing with the ecstasy of being!

Now the Autumn comes, with saddened  
eyes,

Takes her weary way along the edges  
Of the forest, turning here and there,  
Just to hush a bird-song in the hedges.

On the tossing trees she lays her hand,  
Stillings veins too quick a rhythm keeping;  
But the maple, thrilling at her touch,  
Flushes once again—for joy of sleeping!

Takoma Park, D. C.

## Thoughts for the Thoughtful

When goldenrod lines every hedge and lane,  
What matters if the fields are brown in rain?  
Where violets were, a purple aster grows.  
And why should one regret a faded rose?  
What if the nest we watched deserted swings,  
A meadow lark a-down the pasture sings.  
And when the leaves are falling thick and fast,  
They are the brighter that they cannot last;  
For even in the coming winter days,  
The promise of another summer stays.

—Chicago Inter-Ocean.

Lord, help me to take fewer things into  
my hands and to do them well!—Wayland  
Hoyt, D. D.

Souls are made sweet not by taking the  
acid fluids out, but by putting something  
in—a great love, a new spirit, the Spirit of  
Christ. The Spirit of Christ, interpenetrat-  
ing ours, sweetens, purifies, transforms all.  
—Drummond.

The boxes that come from foreign climes  
are clumsy enough; but they contain spices  
which scent the air with the fragrance of  
the Orient. So suffering is rough and hard  
to bear, but it hides beneath it discipline,  
education, possibilities, which not only  
leave us nobler, but perfect us to help  
others.—Rev. F. B. Meyer.

No man minds, or ought to mind, its  
being hard, if only it comes to something;  
but when it is hard, and comes to nothing;  
when all our bees' business turns to spi-  
ders'; and for honey-comb we have only  
resultant cobwebs, blown away by the  
next breeze—that is the cruel thing for the  
worker.—Ruskin.

Let us be silent as to each other's weak-  
ness, helpful, tolerant, nay, tender towards  
each other. Or, if we cannot feel tender-  
ness, we may at least feel pity! May we  
put away from us the satire which scourges  
and the anger which brands; the oil and  
the wine of the good Samaritan are of more  
avail.—Amiel.

Moses' life consisted of one hundred and  
twenty years, divided into three forties. In  
the first forty years he was learning to be  
somebody. In the second forty years he was  
learning to be nobody. In the third forty  
years he was proving what God could do  
with a man who had learned those two les-  
sons.—Moody.

Prayer is a privilege, and prayer is a  
power. But the right of prayer has its es-  
sential limitations; and he who asks for  
that which he has no right to ask, or who

asks unqualifiedly for that which he ought  
to leave with God to bestow or to with-  
hold, fails to bring his prayer within the  
scope of these essential limitations; and  
there is no promise of an answer to his  
prayer. God's promises of answer to  
prayer never fail of their fulfilling; but  
man's hope of answers to his prayer be-  
yond the promises of God are always liable  
to disappointment.—H. Clay Trumbull,  
D. D.

Today's trial is annoying; but we can  
endure this, if this be all there is of it.  
Tomorrow's trial, however, may be heavier  
and worse, and from that we naturally  
shrink. Yet tomorrow's trial is not yet  
ours, and it may never be.

"The trouble we cannot bear is only the trouble  
we borrow,  
And the trials that never come are the ones  
that fret us so."

Then why should we shrink from the  
weight of burdens we may never have to  
bear? "Sufficient unto the day is the evil  
thereof." If, indeed, we bear up bravely  
and in faith under the burden and trial of  
today, we thereby gain added strength for  
the burden of tomorrow, if that ever  
comes.—S. S. Times.

Most of the trouble and most of the trage-  
dy of human life come from trying to dodge  
the facts of life; and most of the peace  
which is possible to any soul comes from  
habitually looking experiences squarely in  
the face. Sometimes you see this in the  
moral life. A man goes on trying to be-  
lieve that wrong is right, and evil good,  
and that somehow he is not going to reap  
just what he sows, and then some day the  
angel of his duty stands before him and he  
hides his face from the vision. Then begins  
that man's real tragedy. He does not want  
to face the angel because it is a stern and  
serious presence; and in that refusal to  
look facts in the face lies his whole future  
of regret and reproach and shame. Some-  
times this same thing happens in one's ex-  
perience of trouble. A man or a woman  
goes on trying to play that life is all soft  
and sunny and gay, and one day the angel  
of trouble enters into the midst of the fri-  
volity and thoughtlessness, and the poor  
limp soul does not want to face it. "Alas!  
alas!" it cries, "for I have seen the angel  
of trouble face to face." Half the sorrow  
and the despair of such experiences comes  
from this turning away from the visitation  
of trouble, and the blank and terrible hos-  
tility with which the angel of darkness is  
so often met.—F. G. PEABODY, D. D., in  
"Afternoons in the College Chapel."

We look up, and with our eyes fastened  
upon the suffering Master's face, become  
conscious of the wide reaches which sep-  
arate us and Him, and which, if they are  
ever to be covered, must be traversed with  
bleeding feet and panting breath. We look  
within and behold a duel between love and  
self, duty and ease, and with the Master's  
eye upon us, feel it base to live for self  
when love is pleading, or live in ease when  
duty calls. We look downward, and be-  
hold a mass of wretched, struggling, suffer-  
ing, sinning men and women, making a  
veritable hell upon earth, and yet God's  
children, our brethren. And when we turn  
away with sickened heart, with thanksgiv-  
ing that we are not like these, and seek the  
Master's face with the vow that with His  
help we will put the distance from earth to  
heaven between ourselves and such misery,  
we find the Master's eyes resting not upon  
us, but upon them, and as He waves us  
from Him we hear Him say: "Inasmuch  
as ye have done it unto the least of these,  
my brethren, ye have done it unto Me."

No man can consistently follow the Master  
who does not do the Master's work in the  
Master's way; and that way calls for a  
manful battle for the right against the  
wrong, even though it involves the bearing  
of a cross.—REV. I. W. CATE, in *Univers-  
alist Leader*.

And when the sunset shuts up in the wood  
The whispery sweetness of uncertainty,  
And Night, with misty locks that loosely drop  
About his ears, brings rest, a welcome boon,  
Playing his pipe with many a starry stop  
That makes a golden snarling in his tune,—

I see my little lad  
Under the leafy shelter of the boughs,  
Driving his noiseless, visionary cows,  
Clad in a beauty I alone can see;  
Laugh you, who never had  
Your dead come back, but do not take from me  
The harmless comfort of my foolish dream,  
That these, our mortal eyes,  
Which outwardly reflect the earth and skies  
Do introvert upon eternity:

And that the shapes you deem  
Imaginations, just as clearly fall,  
Each from its own divine original,  
And through some subtle element of light,  
Upon the inward, spiritual eye,  
As do the things which round about them lie  
Gross and material, on the external sight.

—Alice Cary.

## YOUR "KINGDOM IN LITTLE"

MRS. JULIA WARD HOWE recalls,  
in her "Reminiscences," some of  
the trials and real mortifications she suf-  
fered in her early married life because of  
her ignorance of domestic duties. Reared  
in a home of wealth, she had never known  
the necessity of doing any housework, nor  
of having any of the care of a home. Her  
husband had not the wealth of her father,  
and it became necessary for Mrs. Howe to  
assume the reins of household manage-  
ment in her new home. Referring to this  
time of her inefficiency and inexperience,  
she says:

"As I now regard these matters, I would  
say to every young girl, rich or poor, gifted  
or dull: Learn to make a home, and learn  
this in the days in which learning is easy.  
Cultivate a habit of vigilance and fore-  
thought. With a reasonable amount of in-  
telligence, a woman should be able to carry  
on the management of a household, and  
should yet have time for art and literature  
in some sort."

Mrs. Howe makes the argument that if  
a girl is properly trained she should be  
able to assume the care of her home, dis-  
charge her duties wisely and faithfully,  
and yet find time for the improvement of  
her mind. She says:

"If you have at your command three  
hours *per diem*, you may study art, litera-  
ture and philosophy, not as they are stud-  
ied professionally, but in the degree in-  
volved in general culture. If you have one  
hour in every day, read philosophy, or learn  
foreign languages, living or dead. If you  
can command only fifteen or twenty min-  
utes, read the Bible with the best commen-  
taries, and daily a verse or two of the best  
poetry.

"But surely no love of intellectual pur-  
suits should lead us to disparage or neglect  
the household gifts and graces. A house is  
a kingdom in little, and its queen, if she  
is faithful, gentle and wise, is a sovereign  
indeed."

We particularly commend this last sen-  
tence to our girls. All of the advice given  
by Mrs. Howe is of the highest value,  
coming as it does from a woman of her  
character and intelligence and experience



who has lived to the advanced age of eighty years.

It is certain that much of the domestic unhappiness of the age is due to the ignorance and inexperience of girls who become wives without a knowledge of the duties they must assume in the "kingdom in little" to which they go. It is certain that too many girls are reared in ignorance of the homely household tasks that some one must do if the household machinery is to move evenly and without friction. It is certain that the great hue and cry about inefficient servants is largely due to the fact that there are so many inefficient mistresses, so many wives who are utterly ignorant of everything pertaining to the management of a home. So many of them have such a false conception of the real nobility of work. They think that it is beneath them to do housework, and if they marry husbands who cannot keep a servant, they prefer boarding to housekeeping. If it so happens that they are compelled to keep house they are utterly unable to make their homes places of peace and restfulness. Everything goes wrong because they do not know how to make them go right. They have not learned in the time in which learning is easy.

Those who have made a study of the domestic discontent and unrest of the day are certain that it is in a large measure due to the decadence of the good old custom of mothers teaching their daughters the domestic virtues. Time was when the American girl began her married career thoroughly versed in the management of a home. It is true that she was less versed in art and in the intellectual pursuits than most of the girls of today, but art and literature are of little value in the kitchen unless it chances to be culinary art and the literature of the cook-book. It is possible for a girl to be versed in domestic skill and also versed in art and literature. Indeed, it is necessary that she should know much beside the proper management of her household affairs if she is to reign well over her "kingdom in little." No home presided over by an inefficient wife can ever be a happy home.

#### An Aid to Letter-Writing

THERE were seven letters that Mrs. May ought to write at once; she positively could not delay any longer. The prospect was not a pleasant one, for letter-writing did not come easy to her unless she was in the mood, and on this particular day she was not at all in the mood. She knew she should spend far more time trying to think what to write than in the actual writing. It would probably take her two whole afternoons, and very likely the evenings besides.

An idea occurred to her: she would make out a memorandum for each letter before beginning any of them. She accordingly took a half sheet of paper and set down in a vertical column, with a space between them, the names of the seven to whom she was to write. At the head of the list was her Aunt Alice. Mrs. May read over the letter her aunt had written her three months before, and when she came to a question or anything to which she wished to refer she made a note of it on her list, afterward adding the subjects on which she herself wished to write. Her memorandum finally read something like this:

"Aunt Alice: Apologies for not writ-

ing—her lameness—Johnnie's whooping-cough—recipe she asked for—her husband's recent trip to California—my experience in jelly-making—how I remodeled my summer silk—our new minister—health of my family."

Then Mrs. May went to the next name, that of an uncle who was a shut-in and a great reader. This was what she wrote beside his name:

"The fine weather and his pleasant room—article in *Century* I want him to read—Miss Johnston's last story—Chinese affairs—William J. Bryan—caricatures in recent magazine—inclose newspaper clipping of wonderful surgical operation—hope his health is better than when he wrote—the Stevenson letters."

The next name was that of a little cousin, who had presented her with a book-mark:

"Jessie: Thanks for book-mark—her school—my cat and the tricks I have taught her—how I tied an ear of corn to the pear tree, and the blue jays that came and ate it—her baby brother—hope they'll visit us this summer—love to her mother."

So Mrs. May continued down her list, and it took much less time than here appears. When it was complete she began the letters themselves. With the memorandum before her there was no waiting for ideas, and her pen glided over the paper without pause. As she wrote, the mood she wanted came, and what had promised to be a task proved a pleasant recreation. Before the sun set she had written the seven letters—longer ones than she had at first intended—and had them addressed and stamped ready for the mail.—ELIZABETH ROBBINS, in *Congregationalist*.

#### AN OLD-FASHIONED COLUMBINE

Slender stamens, dainty tint,  
Sunset rose and sunrise glint,  
Bringing reminiscent hint

Of a region—half divine—  
Where, in happy childhood years,  
Knew I naught of doubts and fears;  
Ah! you bring both smiles and tears—  
Dear, old-fashioned Columbine!

From the city's busy street,  
From its clamor and its heat,  
To a garden, cool and sweet,

To a home that once was mine,  
You have led my fancy back  
O'er the shining, golden track,  
Which we tread but once, alack!  
Dear, old-fashioned Columbine!

When you came to me today  
From that garden, far away,  
Did you hear me softly say,  
"O, I love you, Posy mine?"  
Can you ever feel, or know,  
Why I love and prize you so,  
Why you set my soul aglow,  
Dear, old-fashioned Columbine?

Frailly-fashioned, fragile flower,  
Would were mine the magic power  
To prolong your little hour,

And to make you ever mine.  
Ah! I love you; for you've brought  
To my heart a helpful thought,  
And a lesson, wisdom-fraught—  
Dear, old-fashioned Columbine!

If with simple, silent art,  
You could act so sweet a part,  
I, who own a human heart,

Have a mission more divine;  
'Tis to guide some homesick one,  
Toiling on from sun to sun,  
Homeward when life's day is done—  
Dear, old-fashioned Columbine!

—LIDA M. KECK, in *Western Christian Advocate*.

#### HOW THE BICYCLE GOT ITS NAME

ALICE MAY DOUGLAS.

MR. MARKHAM leaned back in his office chair and looked out of the window, for there was nothing that demanded his immediate attention. The morning accounts were all made up, the correspondence attended to, all necessary orders given to the clerks, whose rooms circled about his, and the papers read, or rather skimmed over. So the busiest man in all the town found himself possessed of a few moments of leisure, which was a very rare occurrence indeed. Yet he tried to seek an excuse for this seeming waste of time by constantly reminding himself that he was waiting for the mail. What he really was doing was indulging in a study of the people upon the street. He was surprised to find the study so interesting, for he was an individual who was not wont to trouble himself with the affairs of others.

"My! I had no idea that everybody rode a wheel," he exclaimed, as bicycles of every size and make went whizzing by. "I have counted one hundred in no time. The street is full of them. If things keep on in this way, walking will soon have become a lost art and sidewalks of no use, unless the embargo be taken off them and they are made cycling paths. How many women ride, too! Bless me! This does beat all."

But Mr. Markham could not sit still so long. He arose and paced back and forth across the room for a few times, then resumed his seat, his street survey and his reverie.

"Still they come," he laughed to himself. "Men, women and children. Why, twenty years ago such a procession, if suddenly launched upon a town, would have caused more attention than one of Barnum's ever did. Ah, ha! there is a woman trying to steer her wheel out of the mud where my boy sprinkled the street. Well, that is surely an improvement over the old way of a woman switching a long train over a muddy crossing. I don't wonder that people fret because the hose wets down the street so. It is a good plan that Chicago has of keeping a margin of the road near the sidewalk free from a wetting down for the benefit of bicyclists. I think I will have to tell Bob to put the hose on the very first thing in the morning, then the street will get somewhat dry before people begin to pass."

Mr. Markham commenced to whistle. He was not in the habit of laying his plans so as to accommodate others. The experience was as exhilarating to him as it is to all, and in his case it led the way to something that proved of great benefit to him.

A street crowd, like history, repeats itself, and the man at the window soon began to weary of it. He walked to the hall door, which was open, and looked down the long flight of stairs to see if the mail man was coming; but he was not, so the weary waiter returned a second time to the window.

"Well, the women seem to have possession of the road now," he mused; "and that makes me think that I've heard my wife saying, time and time again, to one



of the servants, that she wanted a wheel. "Phew!" Mr. Markham scowled.

He had time for no further thought on the subject, however, for at this point the mail came. He quickly ran over his score or so of letters, and rang for his typewriter to whom one of his clerks had been dictating. He dictated answers to the letters that needed present attention, then settled back in his desk chair. As Miss Joy went to the little room where she had her machine, Mr. Markham noticed that she had on a bicycle suit. "So she rides a wheel, too!" he commented. "No wonder Annie wants a bike. What one woman has, all want. Well, if she wants a wheel, why don't she get one? But they cost money, don't they? And wife has no way of obtaining money excepting by way of my pocket-book. I doubt if she ever earned a cent in her life. Why, I never thought of that before! Annie is not an idle woman. She is always doing something. Now, I must own that if I was a true wife, I would rebel at working all the time and never seeing a cent's wages. It is true she gets her living, but do not women have individual tastes they like to indulge with money of their own, as well as do the men? How would we feel to never have a cent of money excepting what we beg? Wife and I haven't jibed very well of late years. There is too much of her father's disposition in her and too much of my mother's in me; but, that aside, she has a right to a recompense for what she does. I will get her a wheel instead of giving her the money. Yes, I will!"

The stern business man began to grow enthusiastic. He scarcely knew himself, and looked into the mirror opposite the desk to see if he really were Mr. Markham, the shrewd man of affairs. Yes, his face was the same. So was his heart, for the next instant he was saying: "I don't like my wife, but that is no reason why I shouldn't pay her for her time just as I pay those clerks I do not like."

A few moments of silence followed, then he continued: "I pay all the employees in my establishment for every moment's work they do for me, and it is but right that I should likewise recompense my wife who does more for me every day than they ever dreamed of doing."

Mr. Markham stepped to the telephone, called up the proprietor of a prominent bicycle firm, chatted a while on the merits of certain makes, and finally ordered a standard wheel to be sent at once to his residence.

When Mr. Markham went to lunch, his wife met him at the door. "Harry, Harry," she exclaimed, "what is the meaning of this?"

"Of what?" asked the husband, his eyes twinkling with merriment as they had so often before the family jar had come.

"Why, the wheel which Hodgkins & Sons sent here just now! They said you had ordered it. For whom did you intend it?"

"Well, not for myself, for I never had any desire for cycling. Would it fit me, do you think?"

"Why, it is a lady's wheel," laughed Mrs. Markham. "Step in and see it. It is right here in the hall."

The little woman led the way to the bicycle, pointed to its peculiar features, and spoke with enthusiasm of its beauty. Her husband said nothing, but watched her as a father watches a petted child when given some long-desired toy. He was surprised to know that his wife, who had never been on a wheel, should be so well posted on its mechanism. He had supposed that she was acquainted with nothing but what pertained to the household, and was pleased to find that his supposition was not correct.

"But whose wheel is this?" asked Mrs. Markham, evasively, in the midst of her talk.

"Whose do you suppose?"

"I really can't tell."

"Perhaps you can guess when I tell you that I ordered it of my own accord and am to pay the bills."

"Can it be?" queried the wife half aloud, then added in an undertone which could not be overheard: "Oh, it can't be! It has been three years since the wedding anniversary remembrances stopped, two since the birthday flowers ceased, and a year since even the Christmas gifts were not made. I now count the time by his neglect as I once counted it by his attentions. Oh, dear!"

"What, sighing, Annie?" exclaimed Mr. Markham. "I thought you would like the wheel. I would not have bought it for you if I had thought it would make you sigh."

"What, is the wheel for me? Do you really mean it? Oh, how good of you! How very, very kind!" With these words the little woman threw her arms about the neck of the great man as she had not done before for two or three years—yes, for five years; not since that night when in the battle of words that had been brewing for months, the husband and wife, because of a difference of opinion on some trivial subject, had each steeled the heart against the other. The house had henceforth been like a refrigerator to these two inmates, who seldom spoke to each other excepting when speech was absolutely necessary, and who never went together into company for pleasure, but simply for the sake of appearances.

Mr. Markham never before felt so much like a hypocrite. He had not bought the wheel for his wife because of the enjoyment it might bring her, but because of a sense of justice in recognition of the services she had rendered him as head of his house. He said nothing. Nor could he, had he wished, for his wife still prattled on as delighted over this most beneficial of all toys of science as if she were a child.

It was now time for lunch, which proved the pleasantest meal that had been taken for many a month in the Markham home.

By the next morning Mrs. Markham had made a bicycle suit out of a partly discarded gown. She was now ready to learn to ride her wheel, but there was no one to teach her. She might go down town to the building where there was a fine track and a master to teach her, but she had no funds with which to pay the fee, and then she preferred to learn at home on her own carriage drive. She wheeled her bicycle around to the front of the stable, however, dropped into a seat

on the lawn, and waited, listlessly.

Mr. Markham had been watching his wife from the window. He now ran to the door and offered to teach her. It had been so long since he had offered to do anything for her, that she scarcely knew what to say. So she mounted the wheel without a word, while he held her on and guided her up and down the driveway and laughed good-naturedly over her failures and falls.

The lesson was repeated every night for a week, then the new rider was able to go by herself quite a little distance down the avenue.

It was not long before she was anxious to go off on rides through the beautiful rural suburbs. Of course she could not go alone; so who was there to go with her but her husband, and how could he go unless he had a wheel? And what could he do but pocket his prejudices against riding the bicycle and purchase one for himself for the sole purpose of escorting his wife on her outings?

Husband and wife grew nearer and nearer to each other as they took these delightful rides. As they flew so swiftly through the air, and called back to each other so cheerily, and pointed out this object and that, they seemed to be living over their old days when love was the one thought of their minds and marriage the hope of their hearts.

During all this pleasuring nothing had been said of the old disturbances, and each had refrained from making harsh remarks which might cause new trouble. Each silently accepted the new condition of affairs and thanked God for it.

One night, after the reunited couple had returned from a long ride and Mr. Markham was cleaning his wife's wheel, he stroked it gently and said: "Do you know what I always call this bicycle to myself, Annie, whenever I think of it?"

"Why, the name by which every one who knows the different makes calls it, I suppose."

"No, dear, I always call it the Peace Bicycle, for it has brought peace to our hearts and our home."

"So it has," acquiesced the little woman; "and if all men would follow your example, I believe there would be hundreds of happy hearts in the world. It isn't the wheel, but the love that prompted you to purchase it that I most appreciate, and you may be sure that my heart holds as much love for you as yours holds for me."

*Bath, Me.*

#### SONG OF ARMENIAN SHEPHERD

One by one the stars arise  
In the meadows of the skies;  
One by one, all white and still,  
Rest my sheep on yonder hill.  
Now I lay my crook away,  
Toil is over with the day;  
Kneeling at my frugal board,  
Break the bread and bless the Lord.

Lord, look on me and on us all,  
And make us blest,  
And send us rest,  
At this and every eventfall!

All the day, afar from me,  
They have wandered, wild and free;  
All the day I followed still,  
Rock to rock and hill to hill.  
Calling down the gorges deep,  
"Come ye back, my wandering sheep!"  
Till at eve I brought them home,  
Safe in fold, no more to roam!

Lord, do thus much for me and all,  
And when we stray  
From Thy good way  
Oh, fetch us home at eventfall!

—Frederic E. Weatherly.



## ABOUT WOMEN

— Mrs. Gladstone was a faithful repository of her husband's secrets. Soon after their marriage he said to her (he had already been a minister): "Shall I tell you nothing and you say everything, or shall I tell you everything, and you say nothing?" She chose the latter, and held to it.

— Mrs. S. J. Lippincott, "Grace Greenwood," has left Washington and will in future reside with her daughter, Mrs. Herbert Hall Winslow, at New Rochelle, N. Y. For many years Mrs Lippincott has been a leading literary figure at the national capital.

— Miss Rose Elizabeth Cleveland, sister of ex-President Cleveland, and Miss Ames, daughter of ex-Gov. Ames, of Massachusetts, have bought an old homestead on Seven Hundred Acre Island, Me., which they are to have remodeled into a fine summer residence.

— Some one points out, says an exchange, that Miss Mary Johnston has gone to the Bible and the Book of Common Prayer for the titles to her two successful romances. "Prisoners of Hope," the title of her earlier book, is a phrase to be found in the book of Zechariah. "To Have and To Hold" recalls, of course, the marriage service.

— In Great Britain women are appointed to many offices not given them here. For instance, Miss Creswell has been the head of the postal department at Gibraltar for ten years past, with a salary of \$2,740. Miss Maybin Armour, of Edinburgh, has been made sanitary inspector of Paisley; she holds a certificate in sanitary science, and is a qualified nurse of experience in hospital and district nursing, but there are many with the same qualifications. Another newly appointed sanitary inspector is Miss Alice Tattersall.

— "Mrs. Bryan is a woman of action—a successful woman," says *Harper's Bazar*. "She has been admitted to the bar—a full-fledged lawyer. She is interested in the reforms in which her sex take today the initiative; she is a club woman; she is a student whose mind is a storehouse of information on all subjects that pertain to her husband's duties and ambitions. It was said that the speech in Congress which first brought Mr. Bryan into national prominence, was written by his wife. She is eminently able to have done so, and the rumor doubtless arose from the fact that she does assist her husband in his work. Yet, with all the rest, Mrs. Bryan is versed in domestic arts and sciences—a good housekeeper and a good mother. She is a rare instance of the logically impossible woman who accomplishes a man's success at no expense to her own."

— Mrs. Conger, wife of the American Minister to China, born a Miss Pike, and the sweetheart of her husband's college days, is a sweet-faced, gentle little woman, who, in their long union, has been her husband's constant helpmeet and inspiration, sympathizing in all of his undertakings, and aiding him by her love and support in all of his ambitions. She is slender and graceful, below rather than above medium height, with kindly blue eyes, brown hair that waves away from an intellectual forehead, and a low, sweet voice. Because of her position and winning personality, Mrs. Conger has naturally been granted a foremost position among the women of the diplomatic corps; and the American legation has been the gathering-place for the strangers in the Celestial capital. While by no means a fashionable woman, or one wedded to society in its narrower sense, the

wife of the American minister has left nothing undone that could add to her husband's prestige or increase her country's fame. In her social duties Mrs. Conger finds able assistants in her daughter and niece, who are bright and attractive young women, and amply equipped for the duties that fall to their share. — *Leslie's Weekly*.

— Mrs. Henrietta C. Olberg, of Albert Lea, Minn., has been at work for some years to promote the cultivation of flax on a large scale in her section of the State. She is now at the Paris Exposition, and is looking after the interests of flax. Recently she has been visited by a Belgian millionaire named Lippon, a man largely interested in the manufacture of linen. He desires Mrs. Olberg and her daughter to visit his manufactory and other points in Belgium where linen is made; he to pay the expenses of the entire party. Furthermore, Mr. Lippon has assured Mrs. Olberg that he will establish a flax fibre plant in Albert Lea, if she will assist him in the enterprise. This gentleman was in the United States four or five years ago and visited Mrs. Olberg at her home, and then he was favorably impressed with the importance of the locality as a place to engage in the manufacture of the fibre to assist in supplying the linen mills of the world. — *Woman's Journal*.

## BOYS AND GIRLS

## Two Ways of Giving

"If I could find a dollar,"  
Said little Tommy Gill,  
"A-layin' in a pig's track,  
Or rollin' up a hill,  
I'd send it to the heathen  
As fast as it could go,  
For they are needing money—  
My teacher told me so."

"I can give a penny now,"  
Said little Willie Pool,  
"And that will buy a paper  
To start a Sunday-school.  
I'd better give a penny,  
And give it right away,  
Than wait to find a dollar  
To give another day."

So Willie gave his penny,  
A wish gave Tommy Gill;  
Now which saw his dollar first  
Go rolling up the hill?

— MAY OLMSTEAD, in *The Christian*.

## A DINNER PAIL STORY

CHARLES H. DORRIS.

BESSIE JONES and Sallie Wattles lived so far from the school-house that every day they took their dinners with them. And such nice dinners, too—snowy bread spread with sweet, golden butter; toothsome chicken, or beef, or hard-boiled eggs; great pieces of pie or cake, sometimes both; a big apple or two, or peaches, plums or pears; sometimes grapes, and sometimes strawberries; and pickles! Certainly the little girls never lacked for enough to eat, and almost always they ate together.

"I wonder why it is," asked Sallie Wattles one noon, "that Kittie Burns always goes off by herself all alone to eat her dinner?"

"It is funny," answered Bessie. "Only yesterday I asked her to eat with us, but she blushed red as a peony, said something I could not understand, and then

went off alone, and I thought she was crying after she left me."

"Perhaps she hasn't much to eat," exclaimed Sallie, "and is ashamed."

"Oh! And that makes me remember," said Bessie. "Once last week I saw her stub her toe, and all the dinner fell out of her pail. But there were only a couple of slices of bread, with no butter on them that I could see!"

"That's just it!" said Sallie.

For a moment the little girls lunched away, and then they both spoke at once:

"I say, Bessie!"

"I say, Sallie!"

Then they laughed, and Bessie said: "I know, Sallie, that you were going to say just what I was, that we'd take some of our fruit to poor Kittie Burns. There she is now by the big elm tree, and eating alone as usual."

After hastily brushing up the crumbs and putting away their pails, they ran over by the big tree.

"O Kittie," Sallie exclaimed, "here's a red apple, more'n we could eat, and you must help us out with it. And can't you come over Saturday afternoon and go with me to Bessie's? We'll have such a nice time."

Just then the teacher unexpectedly passed by; and whether she did it purposely or not I cannot say, but she was humming loud enough for the little girls to hear:—

"Little deeds of kindness,  
Little words of love,  
Make this world an Eden,  
Like the heaven above."

That noon hour was the beginning of a new life for Kittie, and wonderfully did she develop under its happy influence. And the widowed mother sang many a song when by herself alone because of what Sallie and Bessie had done for her little fatherless girl.

Bay City, Mich.

## Money-Earning for Little Folks

IT may be a help to those who are teaching little people to earn and save—an important lesson—to read the following list of ways in which children have earned money, as compiled by the *Congregationalist*:

Washing windows.  
Picking apples and other fruits.  
Raking up leaves.  
Doing errands.  
Picking over raisins.  
Weeding in the garden and the paths.  
Picking up pins at a cent a dozen.  
Raising vegetables.  
Caring for animals.  
Washing and wiping dishes.  
Ironing.  
Singing for the old folks.  
Hemming papa's handkerchiefs.  
Dusting.  
Beating rugs and mats.  
Stoning cherries.  
Making and selling paper pillows.  
Gathering and selling wild flowers, autumn leaves, etc.  
Mending.  
Caring for the baby.  
Hemming towels, etc.  
Waiting on grandpa and grandma.  
Reading aloud.  
Caring for the table silver.  
Making and selling lamp-lighters and iron-holders.  
Self-denial of candy, sugar, butter, etc.



## THE SUNDAY SCHOOL

## Third Quarter Lesson XIII

SUNDAY, SEPTEMBER 23, 1900.

LUKE 12: 35-46.

REV. W. O. HOLWAY, D. D., U. S. N.

## THE DUTY OF WATCHFULNESS

## I Preliminary

1. GOLDEN TEXT: *Watch and pray, that ye enter not into temptation.* — Matt. 26: 41.

2. DATE: A. D. 29; November, probably.

3. PLACE: Perea, probably.

4. HOME READINGS: Monday — Luke 12: 35-46. Tuesday — Matt. 24: 32-42. Wednesday — Matt. 24: 43-51. Thursday — Matt. 25: 1-13. Friday — Rev. 3: 1-6. Saturday — 1 Thess. 5: 4-11. Sunday — Luke 21: 25-36.

## II Introductory

Our Lord is impressing upon His disciples the duty of watchfulness — of being constantly on the alert; of being always prepared for the stern trials of their faith, and ready to meet Him at His coming; and in order to deepen the impression He throws His warning into parable form. Those servants are truly "blessed" who are alert for their lord's return from the wedding, ready to jump at his knock at whatever the hour of the night, too eager, in their loving expectancy, to sleep or think of anything else; to such worthy servants their lord will turn servant and gird himself and feast them. Shifting the scene a little, but retaining the teaching, our Lord reminds His hearers that watchfulness is necessary even for self and property preservation. The "good man of the house" never knows what hour the thief will select to dig through his wall. Hence, because the advent of the Son of man will occur "at an hour when ye think not," we should be ever ready for His appearing.

To Peter's query, whether the Master intended this teaching for His disciples especially, or for the multitude at large which surrounded them, we are indebted for another parable — of the faithful and wise steward, who distributes the appropriate "meat in due season," acts precisely as though his absent master's eye was upon him, and is therefore ready at any moment to render an account of his stewardship. The reward for such is larger responsibility and more exalted usefulness. But if that steward takes a different course; if he says to himself, My master is no longer near, he has gone on a far journey and "delayeth his coming;" if, puffed up with conceit, he domineers over the household, giving blows instead of meat, smiting his fellow-servants, and, even worse than this, falls into excesses of appetite, seeks dissolute companionship — eating and drinking "with the drunken," spending his lord's substance and his own strength in riotous living — all the time imagining that there will be time enough to reform and settle down into ways of sobriety before his master will return; to him, in the midst of his revelry, his lord will unexpectedly appear, discover his unfaithfulness and duplicity, and, without allowing him a moment for repentance, "cut him asunder" by some terrible judgment, and "appoint him his portion with the unbeliev-

ers." "Many stripes" shall fall upon the servant who knows his lord's will and fails to do it; while he who fails through ignorance of that will shall be lightly punished; just as, in ordinary life, much is expected of him "to whom men have committed much."

## III Expository

35, 36. Loins be girded about — ready for the summons. The flowing Oriental robe, unless girded, hindered freedom in walking. Lights (R. V., "lamps") burning — in expectation of his return from the wedding. Possibly this is the "parable-germ" of the Wise and Foolish Virgins (Matt. 25). Like unto men that wait (R. V., "men looking") for their lord — eagerly expectant. May open unto him immediately — R. V., "may straightway open to him;" a vivid picture of the mental attitude and spiritual readiness to meet Him at any moment which our absent Lord rightly expects of all His followers.

37. Blessed are those servants. — They are the truly happy, commendable servants, they of the girded loins and trimmed lamps. He shall gird himself. — "When the master returns he is so impressed with their whole-hearted service that he refuses to treat them as servants and makes them sit down to the food prepared for himself" (Lindsay). Says Alford: "See Rev. 3: 20, 21, where the same similitude is presented, and the promise carried on further — to the sharing of His throne. The Lord Himself, in that great day of His glory — the marriage supper of the Lamb — will invert the order of human requirements, and in the fullness of His grace and love will serve His brethren — the Redeemer His redeemed, the Shepherd His flock." Come forth (R. V. omits "forth"). The disciples may have remembered these words when their Master washed their feet at the Last Supper.

38. Come in the second watch, etc. — when the night is far advanced and signs of his coming fall, and the temptation to slumber grows strong. "The proper Jewish reckoning recognized only three watches, the first from sunset to 10 P. M. (Lam. 2: 19); the middle watch, from 10 P. M. to 2 A. M. (Judg. 7: 19); the morning watch, from 2 A. M. to sunrise (Exod. 14: 24; 1 Sam. 10: 11). After the Roman supremacy the number was increased to four, sometimes called the 'first,' 'second,' 'third,' and 'fourth' watch; sometimes by the term 'even,' closing at 9 P. M.; 'midnight,' closing at 12; 'cock-crowing,' at 3 A. M.; and 'morning,' at 6 A. M." (Maclear.)

39. And this know. — R. V., "but know this." If the good man of the house. — R. V., "if the master of the house." Known what hour the thief would come. — So our Lord's coming will be as "a thief in the night," unexpected. See Rev. 3: 3; 16: 5. Not have suffered (R. V., "not have left") his house to be broken through — an easy thing to do, the walls being made of clay.

We are to put on the whole armor of God; and, since we know neither when nor where the adversary may assault us, we are never to put it off. Live and die in harness, using such precautions as some say Cromwell did against the assassin's dagger — his dress concealed a shirt of mail. In the council chamber, at the banquet, in court, as in camp, he wore it always. Let the good man go to his workshop, his counting-room, market, the place of business, and scenes of enjoyment, as the peasant of the East to his plow, when fiery Bedouins scour the land, and bullets whistling from the bush may suddenly call him to drop the ox-goad and fly to arms. The sun glances on other iron than the plowshare, a sword hangs at his thigh, and a gun is slung at his back (Guthrie).

40. Be ye therefore ready also (R. V., "be ye also ready"). — Whole-hearted service is continuous service. The Christian should be always so disentangled from the world that he can always go when God calls him; and yet so engaged with work for the Master that he can be always busy till the time comes" (Lindsay).

Near the close of the last century there was a day which has been known in history as "the Dark Day," when through New England and the Middle States the sun was obscured without apparent reason, and night came at noon. The Connecticut Legislature was in session, and some of the members, moved with fear, proposed an immediate adjournment. "It is the day of judgment," they said, "and it is not fitting that we should be here." But Col. Davenport, one of the members, said: "I do not know whether this is the day of judgment or not. But if it be the day of judgment, it cannot overtake us at a better place than at the post of duty. Let us light the candles and go on with the business of the House." And then he made his speech on a bill pertaining to fish nets in Long Island Sound (Hurlbut).

41, 42. Peter said. — He was anxious to know whether these injunctions to watchfulness and the rewards that would result to the vigilant were applicable to the few or the many, to the disciples only, or to the circle of outside people as well. Who then is? — an abrupt question, but conveying the idea, "May every one be such!" That (R. V., "the") faithful and wise steward. — This servant, or steward, is careful and watchful for his master's interests, and prudent in the administration of his affairs. Whom his lord shall make ruler over

## Mellin's Food

MELLIN'S FOOD is peculiarly adapted to the requirements of hot weather. When a baby is suffering from the heat, and perhaps a little feeble in its digestive powers, it is absolutely necessary that that child should have a food that is easily digested and that is adapted to his condition. To give a child a thick, starchy food when its stomach is disarranged, or to give any insoluble or indigestible substance, is liable to cause further trouble.

Mellin's Food is like no other food and there is no other food like Mellin's. Mellin's Food is distinctive and in a class by itself. There are many points of superiority about Mellin's Food, but just remember one of them this time, — it contains the food elements in a form adapted to the infant condition. This is not merely our say so, but is a fact, and is proved by the thousands of happy, healthy children all over the world.

I find Mellin's Food to be of inestimable value in cases of summer complaint in delicate children, or, in fact, in any case requiring an artificial food. I prescribe it extensively in my practice, and could not get along without it.

V. A. SELBY, M.D.  
West Milford, W. Va.

During the last two years in my practice I have treated over forty cases of intestinal and stomach disorders in infants during the summer months, used no medicine, but did use Mellin's Food, and a good, pure cow's milk from a reliable dairy. Result, one hundred per cent recovered. Do you desire any better results? I shall continue to use Mellin's Food.

LOUIS K. PECK, M.D.  
303 Court St., Syracuse, N. Y.

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Mellin's Food Co., Boston, Mass.



(R. V., "shall set over") his household. — In Mark's account (13:34), a number of servants are left by their master to perform appointed tasks; here only one is mentioned. Ministers are undoubtedly referred to primarily, they being "stewards of the mysteries of God," and appointed to watch over the household of faith (1 Cor. 4:1, 2; 12:28; 1 Thess. 5:12, 13; but the lesson applies also to every professed believer. All, however humble, are set over some part of the Lord's work, and He notes as carefully him who is faithful over that which is least as him who is faithful over much. To give them their portion of meat (R. V., "food"), etc. — Not so much to rule as to feed the flock are they thus exalted; to rightly "divide" the word of truth; to distribute to each individual appropriate and timely spiritual nourishment; and, to that end, to be watchful and prudent. See Acts 28:20; John 21:15-17.

43. **Blessed is that servant** — "blessed" with the joy which faithfulness always carries with it; "blessed," too, for the recognition and reward which await him. **His lord when he cometh**, etc. — that is, unexpectedly, and finds his servant equally as faithful and prudent in his absence as in his presence.

Mr. Wesley was once asked by a lady: "Suppose that you knew you were to die at 12 o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at 10 o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

44. **Will make him ruler** (R. V., "set him") over all that he hath. — He shall be promoted and advanced, and only such as he. The reward for usefulness is increased capacity for usefulness; for fidelity, a larger and wider inheritance over which to be faithful.

Each faithful servant shall be over all his Master's goods. That promotion shall not be like earthly promotion wherein the eminence of one excludes that of another, but rather like the diffusion of love, in which the more each has the more there is for all (Alford).

45. **If that servant say in his heart** — shall reflect within himself; shall cherish unbelief as to his lord's coming, just as the fool cherishes atheism — saying "within his heart," "There is no God." **My lord delayeth his coming**. — There are no signs of his return. I can relax in my fidelity and watchfulness. Plenty of opportunity for a brief season of license. So the youth says within his heart: "Plenty of time for me. I am young. I must sow my wild oats with the rest. My lord 'delayeth his coming.' There will be opportunity further on to repent and reform." Because judgment is not immediate and crushing, "is not executed speedily, therefore the hearts of the sons of men are fully set to do evil." **Shall begin to beat the men servants**, etc. — to lord it over God's heritage (1 Pet. 5:3), behaving despotically and proudly toward his fellow-servants because they will not become partakers of his evil deeds; abusing rather than nourishing them. **To eat and drink and be drunken** — to be a companion of drunkards (Matthew says, "with the drunken"), and a drunkard himself.

This warning includes not merely open dissipation and revelry, but whatever leads to it, or in any sense sanctions it. No "servant" of our Lord will permit himself to encourage by his presence even, if he can possibly avoid it, those entertainments where intoxicants form a part

of the proffered hospitality. He will guard against all laxity in this direction by a most determined stand and the most positive utterances. In the present day, with the facts arrayed and the lines so clearly drawn, there is no room for compromise. Every "servant" will feel called upon to be a temperance evangelist; will lift his voice in warning of the danger and death which threaten those who take the first step in this perilous path; and will use his influence, legally and morally, to banish from the community the manufacture and sale of intoxicating drinks (W. O. H.).

46. **Lord . . . come in a day when he looketh not** (R. V., "expecteth not"). — Christ is, of course, intended. "Doubt of His coming does not hinder it" (Schaff). **Shall cut him asunder**. — The figure is borrowed from the Old Testament — a mode of punishment among the Israelites (1 Sam. 15:33; 2 Sam. 12:31); "it refers to a sudden and annihilating destruction" (Lange); to "the sundering of soul and body" (Scott); "a fearful separation of the conduct and the conscience, so that the condemning power of the latter is a constant scourge against the continued evil of the former. This will be a terrible element of future retribution" (Schaff). **Appoint him his portion** (R. V., "appoint his portion") with the unbelievers (R. V., "unfaithful"). — Matthew says, "with the hypocrites;" and adds: "There shall be weeping and gnashing of teeth."

#### IV Illustrative

1. When the king of Sparta advanced against the enemy he had always with him some one that had been crowned in the public games of Greece. And they tell us that a Lacedæmonian, when large sums were offered him on condition that he would not enter the Olympic lists, refused them. Having with much difficulty thrown his antagonist, one put this question to him: "Spartan, what will you get by this victory?" He answered, with a smile, "I shall have the honor to fight foremost in the ranks before my prince" (Plutarch).

2. A patient was arguing with his doctor on the necessity of his taking a stimulant; he urged that he was weak and needed it. Said he, "But, doctor, I must have some kind of a stimulant; I'm cold, and it warms me." "Precisely," came the doctor's crusty answer. "See here; this stick is cold" — taking up a piece of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benefited?" The sick man watched the wood first send out little puffs of smoke and then burst into a flame, and replied, "Of course not; it is burning." "And so you are when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain" (Hurlbut).

3. "I am watching quietly  
Every day.  
Whenever the sun shines brightly  
I rise and say,  
'Surely it is the shining of His face' —  
And look unto the gates of His high place  
Beyond the sea;  
For I know He is coming shortly  
To summon me.

"And when the shadow falls across the window  
Of the room,  
Where I am working my appointed task,  
I lift my head to watch the door and ask  
If He is come;  
And the Spirit answers softly,  
In my home,  
'Only a few more shadows  
And He will come.'"

— Missionary work is the centre of the life of every church, the supreme test of loyalty to the Master. — Samuel B. Capen.

#### SELF-REFLECTION

REV. GEORGE MATHESON, D. D.

The life was the light of men. — JOHN 1: 9.

IT is only in man that life becomes light — conscious of itself. Every creature has something which it recognizes; but man alone recognizes life. Everything else looks outside. The bee fixes its eye on the flower; the bird directs its gaze to the plumage of its mate. But man turns the lantern inside and surveys his own dwelling. I am the only creature on earth that has ever seen the house in which it lives. Bird and beast look out of the window; I have the power to turn my back to the window and examine the room. It is not that my house is more wonderful than the other houses. I have always felt that instinct is more marvelous than reason. The house of the bee ought to excite its wonder as much as my house excites mine. The defect does not lie in the house, but in the tenant. The bee has a mirror as well as I; I see not how, otherwise, it could make its cell. But the mirror in the bee's dwelling has a covering over it; it is a piece of furniture hid from the eye of its possessor. My peculiarity is that I have lifted the covering. I have discovered that there is a piece of furniture called a mirror. I do not know where the mirror came from any more than the bee does; I do not even know that it is made of different glass from that of the bee. But I do know that, first among the denizens of earth, I have seen my own reflection, and that to me — a product of the eleventh hour — life has become light.

I thank Thee, O Lord, for the gift of self-reflection! I thank Thee that on creation's sixth morning there was revealed a looking-glass. That looking-glass is Thy most solemn gift to me. It is more solemn than sight, more solemn than hearing, more solemn than the power of motion. In that glass I see what Jacob saw — a man that wrestled with me till the breaking of the day. I am never so shrunk in sinew as when I have gazed into my looking-glass; the mirror of conscience makes me halt upon my thigh. Often I regret that this gift is mine; conscience makes a coward of me. I would fain get back the covered mirror of the bee. I long for the lark's mindless carol, for the nightingale's careless song. I sometimes try to break my mirror in the franticness to get free. Do not let me break it, O Lord! Forbid that other man to let me go! Tell him to haunt me with his presence! In every unchristly deed let me see myself. In every unholy thought let me confront myself. In every unkind word let me reflect myself. When I do a mean thing, show me that other man! When I slander in secret and have no fear of detection, show me that other man! When the night has hid my sin, show me that other man. Bid him wrestle till my pride is lamed; bid him struggle till my strength is tamed; bid him hold me till my heart is shamed. Whatever other furniture I lose, may I never consent to part with the mirror in my soul! — *Christian World* (London).

#### "Wilful Waste

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It is as wasteful not to secure what you need and might have as it is to squander what you already possess. Health is a priceless possession. You can secure it and keep it by taking Hood's Sarsaparilla which purifies the blood, cures disease, and invigorates the whole system.

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Never Disappoints



## OUR BOOK TABLE

**Choosing a Lifework.** By Lewis Ransome Fluke, LL. D.

**A Hero and Some Other Folk.** By William A. Quayle, D. D.

**Richard Newcomb.** By S. Elizabeth Sisson.

**Honey from Many Hives.** By James Mudge, D. D.  
Eaton & Mains: New York. Regular value of four books, \$3.70. Sold to Epworth Leaguers for \$2, or sent, carriage prepaid, for \$2.40. Sets not broken.

"Choosing a Lifework" is a sane and healthy book, written by one who has had experience as a teacher, and has been called to help many perplexed young men and women to make the critical decision in their choice of the work of life. Few men, by experience and genuine sympathy with young people, were as well qualified to write this volume. Dr. Fiske's book will enter upon a large ministry of usefulness with our youth.

"A Hero and Some Other Folk" demonstrates Dr. Quayle's staying qualities in the high standard which he set in his other remarkable volume of essays on "The Poet's Poet and Other Essays." The papers — an even dozen in number — are in most cases based upon topics in literature, such as, "Jean Valjean," "Caliban," "Tennyson the Dreamer," "The American Historians," "The Gentleman in Literature," "The Drama of Job," etc. To commend the volume is a work of supererogation. We advise our people of all ages to read this book of high thinking and classic phrase.

"Richard Newcomb" is a healthy and interesting story, in which the early characters of Methodism naturally appear, and in which a Methodist reader feels perfectly at home. There are many excellent and striking moral lessons in the book.

Dr. Mudge's "Honey from Many Hives" is a volume which has already been tested, and has received the very highest praise. We understand that the sale has been general and large, and that it has already won its place as a volume for devotional reading and use.

The course as a whole, therefore, richly deserves the high praise which it is receiving from all parts of the church.

**A Book for All Readers.** Designed as an Aid to the Collection, Use and Preservation of Books and the Formation of Public and Private Libraries. By Alsworth Rand Spofford. G. P. Putnam's Sons: New York. Price, \$2.

Here is a book on reading and libraries by the late librarian of the Congressional Library, who probably knows more than any other American about the subjects on which he writes. He has reduced his theories to practice, and is, therefore, accepted as a practical specialist on these lines. It is a matter for general and public congratulation that a man so occupied has found the time for the preparation of this unspeakably valuable volume. Here are some of the twenty-one subjects on which he has written: "The Choice of Books," "Book Buying," "The Art of Book Binding," "Preparation for the Shelves," "The Enemies of Books," "Pamphlet Literature," "Periodical Literature," "The Art of Reading," "Aids to Readers," "Qualifications of Librarians," "The History of Libraries," "The Formation of Libraries," "Poetry of the Library," "Humors of the Library," and "Rare Books."

**My Mother's Life.** The Evolution of a Recluse. Being the personal history of a life made beautiful through motherhood; the story of a woman who was transformed, by her love for her children, from a timid, shrinking girl to a speaker and evangelist known and loved by thousands of those who have felt the bondage of sin and sorrow. Written and edited by her daughter. Introduction by Bishop John H. Vincent. Fleming H. Revell Co.: Chicago. Price, \$1.50.

This was an inspiring and very lovable and useful life, and the daughter tells the story with thrilling interest. Such lives as are here portrayed should be read by a multitude of young girls and women, for the book will exercise a transforming

power by its influence. Bishop Vincent's introduction is brief, but characteristic. Referring to the last time that he saw this noble woman, he says: "I saw her last in the State of Washington, where, at an Annual Conference over which I presided last autumn, she presented the cause to which she was so deeply devoted — that of the Woman's Christian Temperance Union. Her face was thin, her profile clean-cut, lines of thought and earnest purpose were drawn across her brow, and her eyes were full of light. She never seemed to me to be so strong and gentle and consecrated as at that moment."

**Whilomville Stories.** By Stephen Crane. Harper & Brothers: New York and London. Price, \$1.50.

These stories show Mr. Crane in a different light from any of his other books. They are very amusing sketches, full of the doings of the children in a country town, and show a deep insight into child nature, especially that of the boy. The children are lively and natural, getting into almost perpetual mischief to the detriment of the tempers of the parents. Led by the "angel child," in the story of "The Stove," havoc is wrought in a tea-party by the cooking of a large supply of turnips in the furnace. In another story this same child, having secured a five-dollar bill for her birthday, after stuffing her playmates with candy, inveigles them to a barber, who relieves them of their curls and braids. This author had a gift for condensed description. He could put more vividness and color into one short sentence, and make people see what was in his mind more effectively, than almost any other writer of fiction. The illustrations by Peter Newell give an added charm to the book.

**The Girl at the Halfway House.** By E. Hough. D. Appleton & Co.: New York. Price, \$1.50.

This is a story of the period of reconstruction following the Civil War, when the seemingly endless procession of white-capped wagons took their dreary way across the plains of the West. Edward Franklin, after fighting through the war in the Northern army, resumes his law studies and finally goes West to the limits of the railroad, Ellensville. A young girl, whose father, brothers and lover fell fighting for the South, comes West with some relatives, who make a home half way between Ellensville and Plum Centre on a stage line. Mr. Franklin meets the young girl and falls in love with her, but her heart is buried in the South. How he finally wins her is capitally told. The book is full of the strong, inspiring breath of the plains, and the life of the cowboy is vividly portrayed, with its pathetic as well as its humorous side. It is a valuable addition to the story of the struggles of those times, those fights for homes, against Indians and lawless men as well as all the elements of nature.

**Among the Dunes.** By Mrs. D. L. Rhone. Eaton & Mains: New York. Price, \$1.

The scene of this story is laid in Updorf on the North Sea. A poor boy, a native of the place, goes as a sailor, but is wrecked on the coast of Africa, and lives there as a slave several years. He finally escapes and returns to Updorf to marry the little playmate he left there waiting for him. He has a gipsy for a godmother; and as the author says in her preface she has written this book for those who do not need sworn statements of things in order to enjoy them, she makes this gipsy have a remarkable faculty of appearing and disappearing, running the gamut from a barefoot girl to the wife of an African prince. It is finally discovered that she is the widow of a Norse baron, but she elects to travel as the head of a circus after the rights of her son to the estates have been established by a long and tedious trial.

**From India to the Planet Mars.** A Study of a Case of Somnambulism. By Th. Flournoy, Professor of Psychology at the University of Geneva. Translated by Daniel B. Vermilye. Harper & Brothers: New York. Price, \$1.50.

This volume contains an account of the experiments with Mlle. Hélène Smith, the "Geneva medium," whose case is said to be even more remarkable than that of Mrs. Piper at Boston. In her trances she lives the existence of an Indian princess, an inhabitant of the planet Mars, and as Marie Antoinette. Prof. Flournoy and his fellow-scientists have for more than five years experimented with these curious psychical phenomena, and this book is said to be an authentic account of their experiences.

**Recitations, Song and Story.** For Sunday and Day Schools and Intermediate Departments. By Stephen V. B. Ford. Eaton & Mains: New York. Price, 20 cents.

This excellent collection will receive hearty welcome and immediate use by superintendents and teachers in our Sunday-schools.

## Magazines

—The September *Chautauquan* is substantial and interesting, considerable space being given to "An American Consulate in China" (that at Shanghai), by Mary H. Krout. Vincent Van Marter Beede gives a glimpse of "A Bit of Japan in America" — a Japanese tea-garden about a half-hour's railway journey from New York — with several fine illustrations. "The Songs of Freedom" receive discriminating attention at the hands of Leon Mead. Prof. James A. Harrison pictures "A Society Belle in the Reign of Louis XIV." (Mme. de Sévigné), whose portrait graces the cover. "The Art of the American Indian" is fully described and illustrated by Charles H. Bartlett. "The Shrinkage of the Planet," "Intensive Study of Lyric Poetry," "Practical Art among Club Women," "Cuban Teachers at Cambridge," and "Child Training at Home," are some of the other contributions this month. (Chautauqua Press: Cleveland, O.)

—*Frank Leslie's Popular Monthly* for September is a particularly entertaining number, opening with a stirring story of "Lieutenant Gilmore's Captivity" in the island of Luzon, told by the journal of

## FLY TO PIECES

## The Effect of Coffee on Highly Organized People

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum Food Coffee. The old troubles left again and I have never had any trouble since." ANNA COEN, Mt. Ephraim, Ohio.



W. Walton, chief quartermaster, U. S. N. Hon. Wu Ting Fang, Chinese Minister at Washington, contributes a very interesting paper upon "The Chinese People," comparing them with the people of the United States, and giving his most striking impressions gained during his three years' residence in America. Guy Morrison Walker carries us into "The Haunts of the Boxers," and Milton E. Ailes, in "Money for Everybody," tells us how the United States money factory is kept busy the year round. Of course there are stories and verses besides. (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

— To the September number of *St. Nicholas* Mrs. Elizabeth B. Custer, widow of the famous Indian fighter, contributes a thrillingly interesting story of a boy nicknamed "The Kid." The lad grew up at an army post commanded by his father, and as a result of the Indian lore he acquired in his hours of truancy, was able on one occasion to save the garrison from being surprised by hostiles. Grace Wickham Curran gives pleasing glimpses of the Paris Exposition, and George MacAdam, in "About Clothes," traces the pedigree of present-day clothing back to Assyrian times. "The Imp and the Angel," by Josephine Daskam; "The Midnight Flyer and the President's Special," by Armour P. Payson; and "Joseph and Phebe Ann," by Lucy H. Sturdevant, are three short stories that will be eagerly devoured by young readers. "Pretty Polly Perkins" and "The Junior Cup" are continued. The verses this month are provided by Mary Austin, Grace Fraser, Gertrude Norton, and Tudor Jenks. (Century Co.: New York.)

— Francis C. Lowell treats the subject of "The American Boss" very wisely in the *Atlantic Monthly* for September, but is obliged to leave him still a boss. Mary Hallock Foote begins a new story, "The Prodigal." Brooks Adams writes upon "Russia's Interest in China." Charles C. Everett has a charming paper upon "James Martineau." H. D. Rawnsley has a discriminating article on "Ober-Ammergau in 1900." Rollo Ogden discusses "The Press and Foreign News;" and a kindred subject, "The Conduct of American Magazines," is well treated in "The Contributor's Club." (Houghton, Mifflin & Co.: Boston.)

— The leading articles of the *Missionary Review* for September are: "The Anti-Foreign Uprising in China," Harlan P. Beach; "China; Past, Present and Future," William Ashmore; "Modern Japan as a Mission Field," Theodore N. McNair; "Korean Ideas of God," James S. Gale; "Education in Mission Fields—A Symposium." (Funk & Wagnalls Company: New York.)

— The special features of the *American Monthly Review of Reviews* include an exhaustive presentation of the Chinese problem in its very latest aspects, by Talcott Williams; "Missions in China: A Defence and an Appreciation," by James S. Dennis, D. D.; "Japan's Present Attitude toward China," by Joseph King Goodrich; "America and the Reconstruction of China," by William N. Brewster. National and State politics, the Philippines, and the Chinese problem occupy the major portion of the departments devoted to "The Progress of the World" and current cartoons. (Review of Reviews Co.: New York.)

— "Suggestions to the New Student," is the timely title of Carolyn Halsted's article in the September *Delineator*. It is wise and helpful. In the series, "Stories of Authors' Loves," Clara E. Laughlin touches, this month, upon the pathos of the life of

Charles Lamb. The fashion-plates are, as usual, attractive and suggestive, giving reliable information concerning autumn styles. (Butterick Publishing Co.: New York.)

## Literary Notes

— Mr. Ruskin's works are soon to be published in their entirety in a French translation.

— Stephen Crane's posthumous novel, "The O'Ruddy," is not to be finished by Robert Barr, as was at first announced, but by Mrs. Crane.

— Louis Rhead has illustrated Ralph Connor's "Black Rock" and "The Sky Pilot" for the Fleming H. Revell Company, and new editions of these books will shortly make their appearance.

— Molly Elliott Seawell's new story, "The House of Egremont," will soon be published by Charles Scribner's Sons. The author has been busy for some time verifying the historical details of the story.

— Mrs. Elizabeth Stuart Phelps Ward's new novel has been bought by the *Ladies' Home Journal*, in which periodical it is about to be published serially. It is called "The Successors to Mary the First," and is one of the most humorous and yet real pieces of fiction touching the servant girl question. — *Woman's Journal*.

— Miss Marie Corelli, who met with an accident not long since while out driving, is reported to have received £5,000 on account of the royalty for her new novel, "The Master Christian;" while Mr. Hall Caine has got £1,500 for the serial rights of "The Eternal City," which will appear in Pearson's new magazine for women.

— "Ian Maclaren," the famous writer, has had some amusing experiences with visitors from America. On one occasion a thin, alert man immediately followed his card into Dr. Watson's study, in Liverpool, and, forestalling its reading, exclaimed: "My name is Elijah K. Higgins, and I am a busy man. You are also busy and have no time to fool away. Four days is all I can give to the United Kingdom, and I wished to shake hands with you. Good-by, I am now off to Drumtochty" (the scene of many of "Ian Maclaren's" stories). — *Christian Endeavor World*.

— Governor Roosevelt's brilliant monograph on Oliver Cromwell will appear in book form at once, with fifty illustrations from original drawings by distinguished

English and American artists, and with portraits, fac-similes, etc., from the most notable British collections of interesting documents relating to the Protector.

— In the new long novel upon which she is at work. Mrs. Edith Wharton, the author of "The Touchstone" and "The Greater Inclination," has found a new field far removed from that which she has been cultivating — court and country life in Northern Italy in the eighteenth century. She has given it the striking title, "The Valley of Decision."

— *Littell* says: "Mr. John Murray, who is publishing an English edition of Mrs. Edith Wharton's story, 'The Touchstone,' encountered a succession of difficulties with reference to the title. He discovered that the title had been already used, and therefore communicated with the author, asking her permission to call it, 'The Touch of a Vanished Hand.' Mrs. Wharton was then traveling in Italy — a circumstance which delayed her reply — but when she was at last heard from, her letter suggested another title. Investigation disclosed the fact that that title also had been pre-empted; so Mr. Murray went on with the printing under the title which he had proposed, only to discover when the book was printed, that a novel called 'The Touch of a Vanished Hand' was published in 1889. He therefore rechristened the book 'A Gift from the Grave,' and cherishes a hope that no prior claimant to this title will arise."

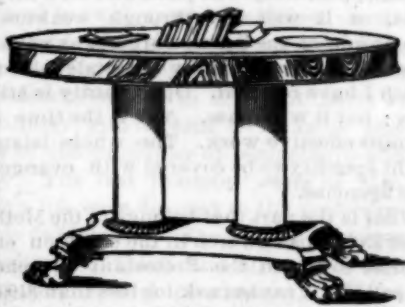
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puts this old remedy within reach of all. Tarrant's "Dermal" powder; dainty, antiseptic, for nursery, toilet, after shaving, cures chafing, best foot powder, 25c. At druggists, or mailed on receipt of price. TARRANT & CO., Chemists, New York. Est. 1844.



is a distinct step forward. No one dare belittle the benefits to come with a deeper appreciation of the beautiful.

We build this Library Table in both oak and mahogany, for it is sure to be in demand. The box framing is done in "cross-banded" section, bringing out prominently the rich grain of the wood.

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It is great help to art education that such work can be found in ready-made furniture. It



## SUPERINTENDENT DRESSES TO BISHOP MALLALIEU

MY DEAR BISHOP MALLALIEU: I have very frequently recalled, with a feeling of pleasure and encouragement, your interest in the work of the church in Porto Rico and your advice to plan for large things and expect the Lord's people to provide the means for their realization. Possibly you have thought me slow in maturing such plans and appeal. Well, I have wished to get for myself the fullest and deepest impression of the need and measure of our work as a church before laying my message before the people. Now I am ready.

We are to have a Porto Rico number of *World Wide Missions*. The Missionary Secretaries, out of the abundance of personal knowledge (and, thank God! they have both been eye-witnesses of the crying needs of this island), are to give the facts to the church. I have sent my appeal, and have asked for \$100,000 for the planting of Methodism in Porto Rico.

Why so large a sum for this new mission?

*Because the need is great.* Four centuries of Spanish greed and oppression, sanctioned and shared in by the Roman Church, in close alliance with the state, have left the mass of the people in ignorance and degradation, scattered and peeled, living at but the slightest remove from starvation, with little hope for this world, and no man caring for their souls. It is scarcely conceivable that there should be in a nominally Christian people less knowledge of the saving truths of the Gospel, a more complete absence of its spiritual power, or a greater degree of indifference and immorality. That there are no intelligent and estimable people of excellent character and attractive, refined manners, no one in his senses would assert, but the very breadth and blackness of the gulf which separates the few from the many, emphasizes the need of the masses. For this condition of

things the Roman Church is responsible, and that church has not the moral nor the spiritual power to repair the criminal neglect of the centuries. Christianity in earnest, the preaching of the Gospel in the power of the Holy Ghost, is the only hope of Porto Rico. It will afford the spring and impulse of a new life.

*Because the need is urgent.* The change from Spanish domination to American sovereignty came suddenly. The old order passed, and the new came in without time for gradual adjustment. It is ever easier to pull down than to build up. The people of Porto Rico received the American troops and hailed the incoming of American institutions with effusive joy and every manifestation of affection. They hoped and expected that they would rise instantly to the level of the people whose country they had regarded as standing at the summit of all earthly good. They did not realize — how could they? — that their salvation, in this temporal sense, must depend largely upon themselves, and must be the work of time. The good things so ardently hoped for and so confidently expected did not materialize at once. Mistakes were made in government policy, in administration, in the personal conduct of incoming Americans, and in their treatment of the natives. Commercial greed and speculation gave color to the charge that the American people had taken Porto Rico for what they could get out of it. There were many apologists and defenders of the old order, disappointed aspirants for lucrative positions, politicians, agitators, socialists, anarchists, who abused the unwonted liberty guaranteed by the Stars and Stripes to traduce the American government and the American people. A wave of disappointment, suspicion, jealousy, hate, threatens to alienate from us the heart of this people and hinder indefinitely their training for intelligent citizenship under our Protestant Christian institutions.

It is the dictate of loyalty to the nation, as well as to the church, to put into most efficient operation every agency which may prevent this estrangement and remove its causes. What is needed is some large and intelligible demonstration of the really unselfish spirit of our people and their purpose to help and lift up those who have become our brothers under the protection of the flag. What could more effectively show this than the prosecution of missionary work, with its preaching of the Gospel, its schools, its orphanages, its hospitals, its deaconess work?

What is to be done must be done quickly, or the opportunity will pass, and on a large scale, or it will fail through weakness. The people of the interior are not as yet affected to a large degree by the tendencies to which I have referred. Opportunity is still ours; but it will pass. Now is the time to do most effective work. The whole island ought speedily to be covered with evangelistic agencies.

What is the part that belongs to the Methodist Episcopal Church in the common enterprise to which the Protestant churches are called? I cannot ask for less than \$100,000 to be put into this field before the end of 1901.

How should this large sum be employed? Let me tell you, in brief:

\$30,000 to put twenty missionaries into fifteen principal stations commanding all parts of the island. These men, so placed, would carry the Gospel, itinerant-Methodist fashion, into every valley to the scattered sheep, so long neglected by the Roman shepherds. The Gospel is to be preached in the expectation of immediate spiritual results among all classes and ages.

\$5,000 to open primary schools and maintain them in connection with each sta-

tion, thus supplementing, in so far, the public schools which it is now evident the government will not for a long time be able to maintain in numbers sufficient to provide for the school population.

\$5,000 to lay the foundations of an academy for the higher education of youth and prepare young men and women for entrance to our educational institutions in the United States.

\$2,000 for medical work. Two of the twenty missionaries should be competent physicians, and they should have the means to open dispensaries on a small scale.

\$8,000 for an industrial training school and orphanage. Such an institution is greatly needed to rescue the many waifs thrown upon precarious charity in consequence of the famine and the relaxation of family ties.

\$50,000 for property in the larger stations to prevent the wasteful employment of large sums in rentals and to give stability and assurance of permanency to our work. It will probably be more than duplicated by gifts of land and money in the field.

How is this money to be secured? By special gifts in response to the call of the Missionary Society, without prejudice to the resources of the other missions of the church. Surely there is enough of conviction in the church as to the duty of God's people to keep pace with the movements of



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Ask your dealer to show you this pen. If he has not or won't get it for you, send his name and your order to us, and receive free of charge one of our Safety Pocket Pen Holders

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Divine Providence, to call out gifts to meet such an emergency as that which is upon us in Porto Rico. Will you not help us to get this call before the church?

Faithfully Yours,

CHARLES W. DREES.

I heartily approve the above appeal, and hope the church at large will generously respond to it.

W. F. MALLALIEU.

### A NOBLE AND USEFUL WOMAN

REV. A. J. COULTAS.

IN the recent death of Mrs. Elizabeth J. Smith, of Providence, R. I., New England has lost a vigorous and prominent personality. Widely known by her writings and speeches, her many public services among the churches, and her official labors in connection with the Woman's Christian Temperance Union and other organizations for moral reform, she will be missed by a very large circle of friends.

Mrs. Smith was descended from a Scotch ancestry distinguished for scholarly attainments and spirituality: on her father's side from the Scotch Covenanters, and on her mother's side from a generation extending back to the Crusaders, and marked with brilliant intellects and religious fervor. She came to Providence from St. John's, New Brunswick, with her parents when she was about seven years of age. With superior mental activity she easily distanced scholars of her own age, and at fourteen was a teacher in the public schools. At sixteen she was advanced to the principalship. Her religious life began at the age of ten years with a bright conversion. Uniting with the Chestnut St. Methodist Episcopal Church, and soon becoming a Sunday-school teacher in the same, she continued a devout worshiper and earnest laborer in the Methodist communion through all the years of her life. At the time of her death she was a member of the Trinity Union Church, joining with the others from Chestnut Street at the time of the consolidation of the two churches.

Mrs. Smith was early married, and early a widow. At eighteen she became the wife of Ransom L. Smith, of Winchester, N. H. Two years later she returned a widow to the home of her parents, with whom she continued until her decease. Generous, lovable, ministering ever with tender care to her parents in their declining years, she was a constant blessing in the home circle.

Mrs. Smith's temperament and ability marked her naturally for public service. With sympathetic nature, strong religious convictions, cultured voice and marked ability in public address, she was soon compelled to face the call to evangelistic labors. The important question was decided in a never-to-be-forgotten night of spiritual inquiry and prayer, when, yielding in a full surrender of herself to God, the Holy Spirit came to her with great assurance and endowment of power. On the following day, without any previous knowledge of its coming, Mrs. Smith received from the First Church, Newport, an urgent call to assist in evangelistic services. As a result of her labors one hundred members were added to the Newport church, and the entire city was

stirred. She labored subsequently in Lynn, Mansfield, Fall River, and other cities of New England. Her rare spiritual gifts, her strong presentation of gospel truth, her cultured singing, combined to make her a most successful evangelist.

Mrs. Smith was a prominent officer and laborer in the Woman's Christian Temperance Union, superintending some of its various departments, often a delegate to



MRS. ELIZABETH J. SMITH

national assemblies and wielding with voice and pen a strong influence for the cause of prohibition. When the constitutional amendment, prohibiting the sale of intoxicating drinks in the State of Rhode Island, was before the people, she labored in its behalf by public addresses in nearly every town and city in the State. She was greatly interested in the young, and for twelve years filled the position of State superintendent of juvenile work of the Rhode Island W. C. T. U. She inaugurated the Loyal Temperance Legion before it was made national. This was the most successful temperance work among boys ever conducted in Providence. Her desire to interest the young people in the temperance cause culminated in the publication of the *Home Guard*, an illustrated monthly paper of eight pages, afterwards increased to twelve, which attained a circulation of fifty thousand copies. This paper won its way into Sunday-schools of every denomination in different parts of the country, and became a valuable promoter of the principles of temperance and purity. The last fourteen years of Mrs. Smith's life were devoted to the perfection of this publication. She was its manager and editor combined, and no expense and pains were spared to make the *Home Guard* the ablest journal of its kind in the land. That she was successful is evidenced from the fact that it was a model journal in style, composition and make-up, and displayed the rare business and literary qualities of its publisher. But the many years of this confining and exacting work finally told upon even her naturally strong constitution, and, breaking in health, she was obliged to retire from this work, and the *Home Guard* ceased publication about a year ago.

In the quiet of the old home and in tender ministries to her aged mother Mrs. Smith sought the rest and change she so

much needed, but, on July 6, she was called to her reward. Besides the mother, who carries in feeble health, two sisters mourn the loss of this self-sacrificing and lovable character—Mrs. Henry W. Davis, of Fall River, and Mrs. Evangeline Gallagher, wife of Rev. C. W. Gallagher, D. D., of Lasell Seminary.

The funeral services of Mrs. Smith were held at her late residence in Providence, her pastor, Rev. A. J. Coultas, officiating, assisted by Rev. H. B. Cady, of Brockton, a former pastor and life-long friend of the deceased, and Rev. C. H. Ewer, of Providence.

Providence, R. I.

### THE FOUR CHINESE RELIGIONS

ANOTHER serious difficulty the missionary in China has to contend with is the complicated form of the religion of the Chinese. Instead of one system of doctrines and teachings, there are three great and separate religions, dwelling side by side and with little if any friction or want of harmony. Although radically different in their origin, characteristics and general aims, each seems to be a complement of the other. A Chinaman may select and follow as much of all three as he pleases, without being inconsistent. The missionary has therefore to study all three religions in their history, doctrines and practical influence upon the heart and

### ROSY TEACHERS

Look Better in the School-Room than the Sallow Sort

Young folks naturally like comely objects, and a good looking, healthy teacher can do vastly more with pupils, everything else considered, than the skinny, dyspeptic teacher can. The instructor in Latin and mathematics in a young ladies' seminary at Macon, Ga., had an experience worthy the attention of any teacher.

She kept running down a little more each year until finally a genuine case of nervous prostration set in and she was confined to her bed for eight months, a perfect wreck, physically and mentally. She and her friends thought it was due to overwork, but she now knows it was due to improper food.

Of course the physicians were called in, but there is almost nothing that can be done in such cases, except to rely on well selected food and proper care. She was put upon Grape-Nuts, all medicines, also tea, coffee, and iced drinks were taken away. She had Postum Food Coffee once a day. The larger part of her food was Grape-Nuts, for this food is made with special reference to rebuilding the gray matter in the brain and nerve centres.

The lady says: "I had been reduced to 95 pounds in weight when I began using Grape-Nuts. The new food was so delicious and strengthening that I felt new life at once. I have now developed into a perfectly healthy, happy, stout woman, weighing 135 pounds, the greatest weight I ever attained, and have a wonderfully clear, fresh, rosy complexion, instead of the sallow, bilious hue of the past.

"I never now have a symptom of dyspepsia nor any other ache or ail. Am strong physically and I particularly notice the strength of mind. I never experience that tired, weary feeling after a hard day's labor that used to appear. My brain seems as clear and active at night as it was in the morning and I am doing twice the amount of work I ever did. Don't use my name in public, please, but I will answer inquiries." Name can be obtained from Postum Cereal Co., Ltd., Battle Creek, Mich.



every-day life of the people before he can hope to meet them on their own ground and answer all their objections to Christianity. He has three separate citadels to attack instead of one.

The writings of Confucius are the source whence the officials and literati derive their theories of government and social duties. The ethics of Confucius pervade and influence every phase of Chinese life. The doctrines taught by their "most holy sage" are cited as the infallible criterion of uprightness and integrity in public and private life, and were disseminated several centuries before the coming of Christ. They were not original with Confucius, but rather the teachings of the ancient kings and sages, who flourished in the far-off golden age of China, when the evils of bad government were unknown, and when the Chinese seem to have recognized and worshiped the true God. Confucius confessed to be only a reformer, a transmitter, and not the author of a new religion. But it is almost impossible to estimate the enormous hold this system with its time-honored classics now has upon the educated and thinking men of China. Its teachings are of a high moral order, yet they are as much disregarded in every-day affairs as Christ's teachings are disregarded among ourselves. The Chinese know what is right, but fail utterly to practice it.

Then there is Taoism, the second form of religious faith and practice, originating with the philosopher Lao-tse in the century when the Jews returned from Babylon. Its ancient classic, the Tao-teh-king, comes nearer to the philosophy of our Old Testament teachings than any other book in the world. Had this system remained in its original purity, it would have served as an excellent basis for Christianity. Unfortunately the Taoists went astray hunting for the philosopher's stone, the elixir of immortality, with other vague conceptions, and then fell into the grossest superstitions and demonolatry. The evil influences of modern Taoism upon Chinese society are tremendous, and it is a greater foe to the Christian missionary than Confucianism.

These two great religions, Confucianism and Taoism, did not satisfy the longings of the soul of the Chinaman, nor did they afford comfort or solace in the many troubles and sorrows of life. To supply this want Buddhism came from India some time before the birth of Christ, but it was not till shortly after that event that the Emperor Ming-ti had his wonderful dream, and as a result sent messengers to India to invite Buddhist teachers. After experiencing many vicissitudes, Buddhism became firmly established. The worship of Amida Buddha with the goddess of mercy became prevalent, while temples and monasteries, priests and nuns, were soon to be found everywhere. The western paradise, the Buddhist hells, the transmigration of souls, the vegetarian diet, the doctrines of Karma and Nirvana, and the worship of the goddess Kwan-yin, who has power to save and to bestow sons upon her votaries, are all so firmly ingrafted on the ordinary Chinese mind, that it seems impossible that they should be modified, much less effaced, by the teachings of Christianity. Yet the missionary is expected to go forward boldly to attack this giant also, in the name of the Lord, and armed only with his sling and his stone.

As if all these difficulties were not sufficient, Buddhism had hardly settled down harmoniously with its two sister religions when Mohammedanism entered the empire, pushing its way into imperial notice, with great effect, and contesting with its monotheistic doctrine against the corrupt religious practices that had grown up in the other three divisions. It came to stay in

spite of numberless persecutions and rebellions in which millions of Mohammedans have been put to death. Most of the Moslem Chinese now occupy a very strong position in the whole of Northwest China. Others are scattered over the face of the empire, many of them being rich and enjoying official positions. Although opposed to the main features of Christianity, the Mohammedan faith is not entirely without its advantages to the work of the Christian missionary. The denunciation of all idolatry, the worship of the true God, the observance of the Mohammedan Sabbath, and the teachings of certain theological terms, are all aids to Christian preaching. On the whole, however, most missionaries who have come in contact with Mohammedans, would much rather work in places where they are not to be found.—PROF. JOHN FRYER, in *Ainslee's Magazine*.

### Those Endless Chains

[From the *Independent*.]

THESE endless-chainers not only presume to overcome and control Omnipotence, but it does not occur to them that they possess anything less than infinite wisdom. The wisdom and right of what they pray for is to them so certainly true that when God is persistently enough informed of it, He will see it as they do. He may require a great deal of urging, but He will finally, when sufficiently informed and wearisomely enough urged by them, see the wisdom of their conclusion and act accordingly. They know all about the post-exchange. There are no two sides to it. The President may have been told by an overwhelming majority of the army officers that it reduces drunkenness, desertions and arrests; that no distilled liquors are sold in it, and that no gambling is allowed, but they know better; these assertions are all devilish lies, and the President also must know it. If he allows the post-exchange to continue, he is a murderer of souls, and God will defeat him—if they get enough women to pray long enough and hard enough for it at a set hour every day. As to the sin of drinking beer or light wines, there can be for them no question. That our Lord drank wine, made it in a miracle, put it in a sacrament, and was called a wine-bibber, makes no difference to them; so much the worse if He did, nobody must do it now. The President must be defeated.

For there is only one issue, that of the

Canteen. Expansion, Imperialism, Trusts, Sound Currency, all such things are nothing. The President may have done magnificent work in redeeming Cuba from Spain, but that is nothing to the Canteen. He has undertaken a great task of bringing free self-government and civilization to the Philippines, but what of it? He has with fine wisdom and tact delivered our legation and our missionaries in China, and is now engaged in the hard task of preserving the most populous of all nations from being partitioned by the greed of European Powers, but that deserves no consideration. "The Canteen! The Canteen!"—they know but that one word, *Canteen*; they have but one prayer—the defeat of the President who did not abolish the Canteen. They have not time or thought to ask what would happen if this prayer should be granted. They are too busy praying to ask whether President Bryan would abolish the Canteen; it has not occurred to them. Yet it is possible that their besiegements of the Almighty may not so utterly engross His attention, and may not so wholly hypnotize His action, that He may not be able to exercise that ubiquitous circumference of vision which has hitherto enabled Him to see somewhat wider and know somewhat more than any of His human informants.

Some readers may imagine that our argument tells against total abstinence and all prayer. Not at all; only against intolerant total abstinence and presumptuous prayer. Two chains could not hold Peter in prison, nor can a prayer-chain bind Him who binds their kings with chains and their nobles with fetters of iron.

### DEACONESS FRESH AIR WORK

JOSEPHINE S. FISK.

SOME time ago appeals were made, through ZION'S HERALD and personally, to several of the Epworth Leagues and King's Daughters Circles for money for Fresh Air work. Generous responses, even beyond our expectations, came in, making it possible for us to give outings to many poor invalids, worn-out servant girls, tired mothers, and little children from the crowded tenement districts of our great city. It would be impossible, even if space were granted, to tell all that has been done; but we feel that it is due to our friends to let them know a little of the good that has been accomplished.

Through the kindness of Rev. C. E. Davis

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we have had the use of a furnished cottage at Montwait during the month of August. Two deaconesses have been on duty there, serving as housekeeper and nurse. Here several parties have been sent, ten at a time. These parties were made up of all ages, but of children principally. One party consisted of an invalid mother, with her three children; an old veteran soldier of two wars and his feeble wife; and two worn-out servant girls, without home or friends. One of these girls remarked one day to the deaconesses: "You can never know what these days mean to me. No one has ever shown such kindness to me before." Some of the children had never been in the country before. One child of eight years had his first ride in the street-car the day he went to Montwait. The children had very confused ideas of natural history. They were, at first, terrified by the rustling caused by squirrels in the wood which surrounds the cottage, and one small boy was heard to say in a warning voice to another: "You had better not go outside, Willie, the trees are full of monkeys." Their fears were very soon allayed, however, and they made the woods ring with their merry voices, until the "monkeys" were in turn affrighted. The morning and evening prayers, the Bible stories and gospel songs, the little taste of real Christian home life, had its influence, we believe, and will, we trust, never be forgotten. The deaconesses were sometimes very weary, for these children had astonishing capacity for food, and the work of providing for them was all done by the deaconesses; but the satisfaction of seeing the enjoyment and improvement of these to whom they ministered, with the sweet consciousness that "ye did it unto me," made the service a delightful one.

Friends of our work in several country towns near Boston opened their hearts and homes to receive poor children whom we have sent, some for a week, others for several weeks.

We have had three picnics at Dorchester Park. The ladies of Dorchester Church helped to furnish refreshments and entertainment. One of these parties was comprised of the patients of our district nurses, nearly one hundred in all, including babies of whom there were sixteen of all sizes, colors and nationalities. These furnished employment for the deaconesses, while the poor mothers rested or roamed about the beautiful park. One woman said: "I have lived in Boston ten years, and this is the first time I have had a holiday or been outside the city." The children played games and swung to their heart's content. Then stories and hymns

were called for. A delightful day was spent, and all went home happy. Another party was made up of old ladies from one of the Homes for the Aged. The gratitude and delight of these dear old ladies was unbounded. One said: "I have not been to a picnic before for twenty years." Another exclaimed: "How good God is to let us have this day in the woods!" Some of them had not been out before this summer.

One of the deaconesses took a child, who was pining for fresh air and nourishing food, home with her when she went for her own vacation, first fitting her out with clothing. Trolley car and carriage rides have been given to several invalids. The summer has indeed been a very busy and happy one to the members of the Deaconess Home.

The officials of the electric and steam railroads have been most courteous and generous, in several instances granting free transportation to large parties. Our hearts are full of gratitude to all our friends who have given themselves, their money, or their time, to help us in this work, and we pray for God's richest blessings upon them.

Deaconess Home, Boston.

### McKinley's Letter of Acceptance

REV. J. D. PICKLES, Ph. D.

I HAVE just finished a careful reading of President McKinley's letter of acceptance. As you know, I have been, with many others, deeply chagrined and dissatisfied with the President's course as regards the Philippines, together with his attitude on the canteen question; yet I am compelled by the cogency of argument and the lucidity of statement of his letter to admit the invincibility of his position and to feel that in all these most difficult and unexpected problems he has acted with the most scrupulous honor, the most exalted patriotism, and with profound realization of his duty to God and to the people providentially committed to his care. It is a masterly document, and will take its place among the great state papers of our nation. I have read no speeches or papers which so clearly set forth the past and the present of the Philippine problem as this; and in view of the splendid prosperity of the country as set forth in this letter, and the personal character and high purposes of the President which the letter reveals, "it is no time," in the words of President Lincoln, "for us to swap horses while crossing the stream."

Westfield, Mass., Sept. 10.

### Medicated Religion

Ten years ago a man with a wife, two children and \$10 in his pocket drifted into Chicago. Last week the same man sailed for Europe with his family, accompanied by two valets, maids, a stenographer, etc., worth \$5,000,000, the absolute ruler of 50,000 people, and proprietor of a college, a bank and a hotel, and of the greatest city of religion planned since the Mormons set up one in Salt Lake. This is Dr. Dowle, of Zion fame, who believes he can cure by the laying on of hands. Talk about investments! None seem to pay as well as the discovery of a new kind of medicated religion. — *Atchison Globe*.

### Beecher on War

Henry Ward Beecher said that he believed in war as a rude form of justice indispensable in society on a low plane, but the higher that we rise towards Christ the more clearly do we see the evils of war. "In the earlier periods of society it is recognized as having a certain value. But its value is the very lowest, and at every step upward till you come to the central divine exhibition it loses its value. Always it is

a rude and uncertain police of nations. It is never really good, but simply better than something worse. Physical force is the alternative of moral influence; if you cannot have the one, you must have the other." — *Advance*.

### Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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## THE CONFERENCES

### NEW HAMPSHIRE CONFERENCE

#### Concord District

**Hedding Camp-Meeting.**—This is not ours to report; but having been present nearly all the week, we are pleased to say that it was well attended and a meeting of much power. The preaching was excellent, and the after-services fruitful seasons. Dr. Robins is gratified with the work.

**Groveton.**—The signs are hopeful here. There is an increase of spiritual interest. The Junior League—one of the best in the Conference—is producing results in the consecrated lives of some of the children. Rev. H. F. Quimby is pastor.

**Stark.**—Rev. H. E. Allen has a strong hold on the people here. They enjoy his ministry. Congregations are excellent. We had an evangelistic quarterly conference.

**West Milan.**—We wish there was the personal interest here there ought to be. It is not encouraging for a pastor to receive so little help from the people. There are a few who are interested in a measure, but have not much courage. There must be a new revival, or we shall lose much that was gained a few years ago.

**Stratford.**—Rev. J. H. Vincent is much in favor with the people. They have excellent congregations, and the Sunday-school work is very encouraging. Mrs. Vincent has been very near to death for some weeks, having had double pneumonia. She was given up by physician and friends, but, by the blessing of God, is now improving a little.

**An Interesting Fact.**—One of our pastors was on his vacation. He spent the Sabbath with a neighboring pastor, and heard him preach in the forenoon. In the afternoon he accompanied him to an out-appointment and preached, delivering from memory the same sermon the pastor had given in the morning. It was near enough to the sermon to be considered verbatim. That man is a close observer, and has a well-trained memory.

**Vacation Time** is over. Now for the revival time. Fix the day for special meetings to begin and push the work with vigor. Be not weary in well-doing, for in due season ye shall reap, if ye faint not. Rev. W. Holmes is pressing the battle at Lyman; he has a tent-meeting in progress. At Sandwich special services begin Sept. 23. Others are planning to commence soon. Let us press the work all along the line! B.

#### Manchester District

**Claremont Junction Union Camp-meeting.**—This meeting, held Aug. 20-25, was excellent in spirit, and good results were realized. Bishops Parker and Mallalieu were with us, and rendered most excellent service, stirring all hearts. We hope these Bishops will come again. The children's meetings, led by Miss Knapp, were a decided success. Fifteen boys and girls gave themselves to God. The Epworth League meeting was in charge of Rev. W. Ramsden, and was a success in every way. In connection with these meetings Rev. Samuel McLaughlin gave each morning a lecture on the Bible, which was instructive and inspiring to all the people. The universal verdict was that this was one of the most profitable meetings of the week. Several were converted early in the week and frequently bore testimony in the meetings after that. The following brethren preached: Bishops Parker and Mallalieu, Revs. Guy Roberts, S. P. Fairbanks, Wm. Thompson, E. J. Deane, A. W. C. Anderson, Dr. D. C. Knowles, Dr. Babcock, R. F. Lowe, Joseph Simpson, M. B. Parounagian, B. F. Rowland. The general verdict is that the preaching was of a very high order. The love-feast, led by Rev. R. Sanderson, was a time of refreshing. The meeting next year will be held over Sunday. Presiding Elder Davenport was not permitted to be with us because of the sickness of his wife. We missed him very much, and hope Mrs. Davenport is quite recovered from her illness by this time.

**Wilmot Camp-meeting.**—This year this meeting was one of the best ever held on the grounds, and the order was excellent. We never saw it excelled, if equaled. The attendance was large after Tuesday, and the preaching excellent. The following brethren preached: Revs. A. E. Roberts, James G. Cairns, J. E. Montgomery,

C. T. Matthews, W. T. Carter, E. J. Deane, Mr. Wilson, C. C. Garland, D. Onstott, H. E. Foote, Noble Fisk. The Woman's Home and Foreign Missionary Societies each had a meeting. The children's meeting, managed by Mrs. Burns, was a success. The Association has placed six dozen new chairs in the Wilmot house for use and comfort. Everybody seemed pleased with the results of the meeting.

**Manchester, St. James',** is hoping for, and expecting, an outpouring of the Spirit on the church. The Epworth League of this society pledged \$50 on the current expenses for this year, and in a lawn party the other evening they raised \$25 of the amount.

**Trinity.**—This church seems to have a bright outlook. All bills are paid to date, and part of the indebtedness is already accounted for. We hope to see this debt all wiped out this year. Rev. C. N. Tilton has returned from his vacation and is at work again with his usual vigor.

**First Church.**—This church, led on by Pastor Dockrill, is doing work for the kingdom. A lawn party recently given by the Epworth League, and a fine picnic for the Juniors managed by the pastor's wife, show how they take care of the youth in this charge. We trust these may all be gathered into the church. Rev. A. C. Coult living here, though very feeble and nearly blind, is nevertheless cheerful and happy in "Him whose he is and whom he serves." Mr. Coult is having a bright sunset. C.

### MAINE CONFERENCE

#### Lewiston District

**Durham and Pownal.**—Rev. R. S. Leard had good reasons for expecting to go to another, if not a better, appointment; but he has accepted the situation, and has won the respect and love of the people. Things are moving well on all parts of the charge. At some special services

the house has been crowded. A large number of very fine young people is an encouraging feature of the work here.

**Lisbon Falls.**—Rev. H. A. Peare is laboring faithfully amid some discouragements. The church is not financially strong. But some signs of prosperity are manifest.

**Lewiston, Hammond St.**—The church has been piped for gas ever since it was built—twenty-four years; but pipes have never been laid on the street until this season. Rev. H. C. Wilson has solicited \$200 from friends outside of the parish for the necessary fixtures and work. Kerosene lamps are a thing of the past. The young people are getting funds for a carpet for the vestry. Three have recently been received into full connection.

**Camp-meeting.**—Our meeting this year at East Poland was one of great interest, harmony and profit. There were but few conversions, but the Christian people were edified. The preaching was of a high order. Some of the sermons were remarkable and made very deep impressions. The following were the preachers: Rev. Messrs. Hannaford, Fickett, Stone, Eldridge, Rich, I. A. Bean, Holt, Hadcock, Pottle, Wilson, Billington, Hamilton, Phelan, W. H. Barber, Ladd, Brooks. Saturday afternoon the service was under the auspices of the W. F. M. Society. Rev. C. C. Phelan gave a very able and eloquent address. He also preached Sunday afternoon. Miss Grace B. Wisenall, of Covington, Ky., captured both young and old. She had charge of the children's services. In manner and matter, in brain and heart, she excels. The social services were seasons of great interest. Services for the young people were held each day. Mr. McAnn gave excellent service at the boarding-house. Rev. W. H. Daniels presented the cause of the starving people of India.

**Closed Churches.**—So far as I know, no church on the district has been closed for more



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than one Sabbath during the summer, and that was camp-meeting Sunday.

**Zion's Herald.**—This is the time to push the HERALD. You may not agree with all its utterances, but it is, on the whole, well worthy a place in all our homes. A little time spent in a special and vigorous campaign will be time well spent. A. S. L.

#### Portland District

**Goodwin's Mills.**—A Junior Epworth League with twenty-five members has been organized by the pastor, Rev. W. H. Varney. The children are already much interested. Recently a concert was given by which over twelve dollars were received for a library. There is hope for these smaller churches when pastors care for the children.

**Hollis.**—Congregations are steadily increasing at this side of the circuit, and pastor and people are expecting a revival. The pastor's claim will doubtless be increased this year. The average attendance at the Sabbath evening meetings is about forty, mostly young people.

**Temperance.**—Rev. W. F. Berry has recently done some good work at various points on Portland District, stirring up the young people to do their duty as citizens. Rev. W. S. Bovard, on Sept. 2, preached a strong sermon warning the voters of the dangers arising from the progress of the rum-power in Maine. Rev. E. S. J. McAllister is in demand as a political speaker, urging the election of a sheriff who will enforce the prohibitory law. We believe that Rev. W. F. Berry is correct in declaring that the lack of spiritual interest in the churches arises largely from the criminal encouragement of lawlessness by the indifference of church members to the wholesale breaking of our State laws. E. O. T.

#### Augusta District

**Monmouth.**—Rev. Melvin E. King, of Monmouth, has been prostrated for some time with a severe illness. Though he is still a great sufferer, it is hoped the crisis has passed. He says: "My faith is strong, and the bridge never seemed so solid."

### N. E. SOUTHERN CONFERENCE

#### Norwich District

**Personal.**—At the closing service of the Willimantic Camp-meeting, it being the last year of the presiding eldership of Rev. George H. Bates, a vote of appreciation of his untiring efforts in its behalf was fittingly passed. In a sort of a love-feast spirit many expressed their gratitude that for six years he had been permitted to put so much strength into this work, maintaining the high standard of excellence which had characterized this meeting in other years. The excellent judgment, rare tactfulness, and consecrated spirit as manifested in his direction of the camp-meeting have greatly tended to strengthen his work in all the churches of his district. The meeting closed with a sincere and universal regret that his term of office had expired.



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### VERMONT CONFERENCE

#### Montpelier District

**W. F. M. S.**—The Montpelier District Association W. F. M. S. held its annual meeting at Montpelier, Sept. 6. The morning service opened with devotional services by Rev. C. O. Judkins. The district secretary, Mrs. H. C. McDuffee, reported 22 auxiliaries, 3 young women's societies, 10 bands, and 4 Light Bearer Circles. Miss Harvey in May visited and addressed nine churches on the district, the visible results being 2 new auxiliaries, 40 new members, 7 subscribers to *Woman's Missionary Friend* and 10 to *Children's Friend*, \$11 for thank-offering, besides special pledges and fair collections. The whole amount received at these meetings was \$84. "Personal Work the Key to Success," a paper prepared by Mrs. Richard Morgan, of Wilmington, was followed by greetings from Mrs. Walter Clark, president of the auxiliary, Rev. J. D. Beeman, of South Royalton, Mrs. Worthing, president of Home Missionary Society, the pastor, Rev. C. O. Judkins, Mrs. C. S. Nutter, of St. Albans, Branch secretary of young woman's work, and Miss Mary Holt, of Boston, treasurer of New England Branch. Resolutions in regard to the death of Mrs. Mary L. Beeman were read.

The officers for the year are: President, Mrs. C. O. Judkins, Montpelier; recording secretary, Miss Mattie Buck, South Royalton; treasurer, Mrs. Beardsley, Montpelier.

The afternoon session opened with devotional services by Rev. J. D. Beeman, followed by greetings by Miss Grace Stephens and Sooboonagam Ammal, of Madras, India. A paper on "The Twentieth Century View of Missions" was given by Mrs. Judkins. Mrs. A. H. Webb could not be present to read her paper, "The True Spirit of Giving," and her place was filled by Rev. A. H. Baker, who gave a talk in regard to Miss Stephens' work. "The Value of Mission Work to the Worker at Home" was the title of a paper by Mrs. H. C. McDuffee. A duet, "The Lord is My Shepherd," was beautifully sung by Mrs. Merrill and Mrs. Puffer. Addresses on "The Twentieth Century Thank Offering," by Miss Mary E. Holt, and on "Young Woman's Work in the Branch," by Mrs. C. S. Nutter, were given.

The devotional services of the evening were conducted by Rev. A. H. Baker. The address was by Miss Grace Stephens, of Madras, India. She gave a vivid description of the life of Sooboonagam Ammal and a history of her conversion, after which the latter sang the hymn, "Jesus, I my cross have taken," and gave her testimony for Christ.

MATTIE F. BUCK, Rec. Sec.

### NEW ENGLAND CONFERENCE

#### Cambridge District

**South Framingham.**—The pastor, Rev. L. A. Nies, has just returned from a nine weeks' trip through Scotland, England, France and Germany. During the month of July the pulpit was supplied by Rev. Frank Colyer, of Barre, much to the pleasure and profit of the congregation. During August the evangelists, Misses Simpson and Frost, from New York, had charge of the services. Notwithstanding the heat large congregations attended their ministry. A number of conversions are reported, while many entered into the deeper Christian experience.

#### Lynn District

**St. Luke's, Lynn.**—The Gospel tent meetings closed with thirty-five conversions. There will be from twenty-five to thirty additions to the church. Already about twenty fathers and mothers have been received. It was a marvelous work of grace. A very able helper was found in Evangelist J. E. Fischer, of Wickford, R. I., who

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expects to help the church again in January. The pastor, Rev. J. W. Morris, and Mr. Fischer were together in California. Any pastor desiring help may find him still open to some engagements.

**Everett, Glendale.**—Old Folks' Day was observed on Sept. 9. The chapel was beautifully decorated; the sermon by the pastor, Rev. J. M. Shepler, was eloquent and appropriate; while the large congregation filled the church. All the departments of the church are prospering. The Junior League, which is one of the finest on the district, recently had made to order a rolling chair for an aged invalid at an expense of \$28. On Old Folks' Day a prayer-meeting was held in her home, which she greatly enjoyed as she sat in her beautiful new chair. W.

#### Springfield District

**Warren.**—The Warren Herald, in its issue of Aug. 24, under the title of "Going about Doing Good," devotes nearly a column and a half to a report of the excellent address delivered at the First Church in that town, on the previous Sunday, by Miss Josephine S. Fisk, superintendent of the New England Deaconess Home.

#### Reopening of First Church, Somerville

Sunday, Sept. 9, was the happy day of the opening of the greatly improved auditorium, and also the celebration of the twenty-fifth anniversary of the dedication of the First Methodist Episcopal Church of Somerville. During the months of July and August the services have been held in the vestry, so that the people were especially anxious to get into their accustomed place of worship. The repairs include the slating and repairing of the roof, the frescoing of the interior, the laying of a hard maple floor, the carpeting of the aisles and walks, the varnishing of the floors, and the finishing and varnishing of the pews and the woodwork of the church. A member of the church presented an elegant new pulpit, and had the furniture upholstered to match. The total expense has been \$3,500. There were large congregations at both the morning and evening services. In the morning the sermon was by Rev. Dillon Bronson, from Luke 7: 19: "Art thou he that should come, or look we for another?" It was a grand presentation of the questions of human life to the Christian Church, and her inspiring answers to the same. In the evening Rev. Geo. H. Spencer delivered an uplifting sermon on the Transfiguration, contrasting the contemplative and the strenuous life, and teaching from the example of Jesus the necessity of a complete manhood to meet the needs of today in the church of Jesus Christ. The music was by a large chorus choir, assisted by Miss Anna Wilson, of Lynn. An interesting feature of the occasion was the work at the organ of Mr. C. A. W. Howland, a blind man, whose masterly playing was a great delight to all who had the privilege of hearing him. The congregation are greatly indebted to the faithful and popular pastor, Rev. G. S. Butters, who is serving his fifth year, and to the efficient committee on repairs, Albert L. Dodge, Arthur W. Berry and Charles S. Butters.

#### Laurel Park Camp-meeting

The annual "feast of tabernacles" in the delightful grove, Laurel Park, began Monday evening, Aug. 20, with a service led by Dr. Knowles, and closed Sunday evening, Aug. 26. It was throughout a most helpful and stimulating series of religious services. Dr. J. O. Knowles, presiding elder of Springfield District, was tireless in his efforts to have a good camp-meeting, and succeeded most admirably. The

#### A Terrible Cancer of the Breast Cured by Anointing with Oil.

BALTIMORE, MD., Jan. 31, 1890.  
Dr. D. M. Bye, Indianapolis, Ind.:

DEAR FRIEND—I write to let you know how my breast is. Well, it is all healed over. I still dress it with the mutton tallow and absorbent cotton. There is no scab. Looks nice and clean. Doctor, please advise me if there is anything more to do. I remain, your grateful patient.

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P.S.—Doctor, my neighbors think it is a miracle to see what your Balm Oils have done for me.

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ministers of the district co-operated with him in every possible way. More than fifty of them were present at some time during the meeting. The following preachers, in the order named, gave interesting and helpful discourses from a variety of themes, all leading up to the great work of strengthening the church and saving men: Revs. W. C. Townsend, E. C. Bridgman, R. C. Jacobs, R. E. Smith, Bishop Mallalieu, J. A. Bowler, A. W. L. Nelson, J. F. Allen, W. I. Shattuck, H. G. Buckingham, A. H. Herrick, G. H. Rogers, O. R. Miller, W. A. Wood, H. L. Wriston, J. D. Pickles, C. B. Pitblado, G. A. Cooke. Some of the sermons were masterly discussions of great themes, and every preacher gave a glorious gospel message, with the sympathy and prayers of the audiences.

The presence of Bishop Mallalieu on Wednesday drew an unusually large audience for that day of the week, and his services were most inspiring. Sunday was also a day of great congregations. It was estimated that two thousand people were on the grounds that day. Excellent order was observed. The meetings resulted in a number of conversions and in greatly enlarging the spiritual life of Christians.

N. G. Payrow conducted the 6 o'clock morning services. There were also 1 o'clock Epworth League meetings and children's meetings. On Thursday, at 1 o'clock, the Woman's Home Missionary Society had a service addressed by Dr. J. D. Pickles, and on Friday at the same hour the Woman's Foreign Missionary Society was addressed by Rev. J. F. Allen.

The Camp-meeting Association, at its annual meeting, took some progressive action regarding the conduct of affairs, which, it is thought, will advance the interests of the Association and churches. One excellent feature of the meeting was the service held by the ministers in Trinity Chapel for Christian fellowship and prayer for "the endowment of power," which resulted in arranging for "the district hour," in which each minister of the district shall pray particularly for his brethren and the outpouring of the Spirit of God upon the charges. Dr. Knowles has issued a card and pastoral letter to each pastor, bearing the names of the preachers, including Bishop Mallalieu, who desired to be included in this covenant.

Special mention should be made of the singing. Rev. E. V. Hinchliffe had charge, and presided at the organ. A male quartet, consisting of Messrs. Hinchliffe, Howe, Wheeler and Betcher rendered excellent service. The Misses Humphrey and Loynes, two consecrated and gifted young women of Wesley Church, Springfield, with Mrs. H. L. Wriston, also greatly delighted the audiences with their beautiful hymns of praise. For several years the organs used have not been all that could be desired. This year the Estey Organ Co. sent one of their organs specially designed for such work. It proved very satisfactory, in adaptation, quality of tone, and power. The people were so well pleased that they contributed money for its purchase. The Organ Co. was generous. As a result, the organ was paid for, and is now the property of the Association.

The burden resting upon the hearts of both the ministry and laity was for a glorious revival of religion all over the district, and in patient and unwavering faith the pastors and members return to their churches to work for, and expect according to God's promise, the fulfillment of their desire. W. C. TOWNSEND.

#### Hedding Camp-meeting

The thirty-eighth annual camp-meeting of Dover District, New Hampshire Conference, was held Aug. 27-Sept. 1. The weather was exceptionally fine. Every preaching service was held in the grove, one of the finest auditoriums in New England. The spirit of worship was in the atmosphere, and touched all hearts. It was holy ground. From the 6 o'clock morning prayer-meeting at the stand until the close of the society chapel services at 9:30 P. M., devout hearts were engaged in almost continuous worship. Not a jarring note was heard. Christian fellowship and love, with intense desire to see the salvation of God, characterized every service. Eternity alone will reveal all the good accomplished. Face to face with God, some souls were brought into the Christian life, and some believers received a glorious baptism of holy love. The cry to God was, "A thousand souls" for Christ on Dover District, and an equal blessing for the entire Conference. Dr. O. S. Baketel, presiding elder

Concord District, was present and rendered valuable service. He took charge of the Friday morning love-feast, which was indeed a heavenly sitting together in Christ Jesus. The venerable Dr. Wm. McDonald, a prince in our Israel, was present a part of the week, and struck the clear note of perfect love. The "elect" sister, Amanda Smith, known to Methodism the world over, came up from Sterling with Dr. Babcock. Her sweet spirit, in quaint language, was a leaven of Christian love to the entire camp. Rev. S. E. Quimby, Rev. Wm. Woods and Rev. L. W. Fogg, with others, rendered valuable help in the noonday meetings for the higher life.

An interesting Epworth League meeting was held three mornings, in charge of Rev. A. M. Markey, Rev. T. Whiteside, and Rev. H. D. Deetz, respectively. The great interest in these meetings gave unmistakable evidence that the Epworth spirit is neither dead nor sleeping. The children's meetings, which were very helpful to the little folks, were conducted by Rev. and Mrs. G. W. Jones, Rev. Frank Hooper, and Rev. Geo. A. McLucas.

The preachers of the week were as follows: Revs. J. E. Robins, D. D., F. O. Tyler, L. N. Fogg, D. Onstott, J. Cairns, A. E. Draper, E. S. Tasker, O. S. Baketel, D. D., F. C. Rogers, G. H. Spencer, W. P. Odell, D. D., T. Whiteside, Edgar Blake, G. N. Dorr, W. T. Boultonhouse. The altar serv-

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Possibly, there may become of your readers who did not see my first offer, that would like to have my Sana-Cera trial treatment; if so, tell them to send in their name and post-office address at once, and I will mail them one. It will not cost them one cent if they are troubled with Catarrh, Bronchitis, Asthma, Deafness, or Consumption. Tell them to mention ZION'S HERALD and address Dr. Marshal Beaty, 202 W. 9th St., Cincinnati, Ohio.

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## Zion's Herald

Founded, 1823

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ices conducted by Revs. W. T. Boultenhouse, John T. Hooper, E. Hitchcock, and Amanda Smith, were seasons of great blessing. The singing was in charge of Rev. L. R. Danforth, Mrs. Cate, organist, Miss Hitchcock and Rev. L. R. Danforth, soloists.

The attendance for the week was the largest for several years. On Thursday the seating accommodations were not adequate for the crowds. Collections were taken in place of the usual gate-fees for teams. The people responded generously, so that the Association voted the same policy for another year. A goodly number of subscriptions were received for the sinking fund to cancel the debt on our property. The season of 1900 has been a good one for old Hedding. Plans are already being made to make another year better even than the present.

EMERSON.

## Ease and Disease

### A Short Lesson on the Meaning of a Familiar Word

Disease is the opposite of ease. Webster defines disease as "lack of ease, uneasiness, trouble, vexation, disquiet." It is a condition due to some derangement of the physical organism. A vast majority of the "dis-ease" from which people suffer is due to impure blood. Disease of this kind is cured by Hood's Sarsaparilla which purifies, enriches and vitalizes the blood. Hood's Sarsaparilla cures scrofula, salt rheum, pimples and all eruptions. It tones the stomach and creates a good appetite, and it gives vigor and vitality to the whole body. It reverses the condition of things, giving health, comfort and "ease" in place of "dis-ease."

### To Our Subscribers

The Boston Clearing House Association has made a new Collection Schedule, which went into effect July 1. On account of this it will be necessary for those who send us checks in payment of their subscriptions to send ten cents additional or obtain a draft on Boston, Providence, New York or Philadelphia. We cannot accept checks on which there is a charge for collection unless the cost of collection is included.

## CHURCH REGISTER

### HERALD CALENDAR

New Hampshire Conf. Ep. League Convention at Concord, N. H.,	Sept. 26, 27
Rockland Dist. Asso. at Windsor, Me.,	Oct. 8-10
Northern Bangor Dist. Min. Asso. at Caribou,	Oct. 8-10
Augusta Dist. Min. Asso. at Winthrop,	Oct. 8-10
Norwich Dist. Min. Asso. and Revival Convention at Norwich,	Oct. 15, 16

**BOSTON PREACHERS' MEETING.** — The Preachers' Meeting will be resumed next Monday, Sept. 17. The subject will be, "A Basket of Summer Fruit." Several speakers will review the leading events of the summer or regale the audience with the fruits of summer travel.

**EAST MAINE CONFERENCE — BOARD OF CHURCH EXTENSION.** — There will be a meeting of the Conference Board at the vestry of the First Methodist Episcopal Church, Bangor, Thursday, Sept. 13, at 1 o'clock. All interested requested to be present.

I. H. W. WHARFF, Sec.

### Highest Award at Paris Exposition

Borden's Condensed Milk Co. has been awarded the Grand Prix d'Honneur at the Paris Exposition for the superior quality of its Eagle Brand Condensed Milk and Peerless Brand Evaporated Cream. This is the highest award given at the Exposition.

This Company was established in 1857 and are the largest manufacturers of milk products in the world. Gall Borden originated the process for condensing milk and in that year the great industry was started. Borden's brands are used throughout the world by consumers generally, and are deemed an indispensable supply for armies and navies, a superior food for infants and a great milk product for general use.

**NOTICE.** — Members who are to attend the Ministerial Association at Windsor, Oct. 8-10, will please inform the pastor, Rev. C. W. Lowell, at least one week before the meeting.

C. W. L.

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### Marriages

**SAVAGE -- HUFF** — In Industry, Me., Sept. 2, at the M. E. parsonage, by Rev. Joseph Moulton, Edward S. Savage and Gertrude M. Huff, both of Anson, Me.

**JONES — ANDERSON** — In Brownville, Me., Sept. 1, by Rev. George J. Palmer, James H. Jones and Ellen S. Anderson, both of Brownville.

**NEW ENGLAND DEACONESS HOME AND TRAINING SCHOOL.** — The Training School will open on Wednesday, Sept. 19. An enlarged and improved course of study has been arranged for the year. The rooms have been put in good repair, and everything is in readiness for the young women who wish to take this splendid course of training for Christian work. Those who intend to come will please send in their applications at once. For further information address Miss Elizabeth Wiles, acting superintendent, 683 Massachusetts Ave., Boston, Mass., or Rev. T. Corwin Watkins, D. D., 603 Massachusetts Ave., Boston, Mass.

**PREACHERS WANTED FOR SOUTH DAKOTA.** — After Conference, Oct. 10-15, there will be fields of labor on Huron District for five or six earnest, consecrated, cultured young men who are certainly called of God into the ministry, and are willing to do circuit work in South Dakota, where opportunities abound. Salaries from \$400 to \$600. Correspond with presiding elder, Rev. J. P. JENKINS, Huron, South Dakota.

**REOPENING OF MAPLEWOOD CHURCH.** — The Maplewood (Malden) Methodist Episcopal Church, having been thoroughly repaired and beautified at an expense of \$1,500, will be reopened for public worship, Sunday, Sept. 16, with sermons by Rev. W. I. Haven, D. D., of New York, Rev. F. J. McConnell, of Ipswich, and Rev. E. R. Thorndike, D. D. The feast of rededication will be continued throughout the week with sermons by former pastors, Rev. Messrs. Cary, Fulton, and Adams, and an address by Miss Elizabeth Wiles, deaconess. Sunday, Sept. 23, there will be a sermon at 10.30 by Dr. Perrin, presiding elder of Boston District; a platform meeting at 3 P. M. addressed by local pastors; and a sermon in the evening by Rev. C. W. Gallagher, D. D. All former members and pastors of the Maplewood Church are cordially invited to be present at any and all of these services.

O. W. SCOTT, Pastor.

To cure chronic indigestion and constipation perfectly and permanently. The Vernal Remedy Company of Buffalo, N. Y., will send a trial bottle of Vernal Saw Palmetto Berry Wine FREE AND PREPAID to any reader of ZION'S HERALD. It is a specific for all kidney, bladder and prostate troubles, and one dose a day cures.

### Little Sins

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of possible danger to their good ship; but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post. "You must steer very accurately," said the looker-on, "when only half a point is so much thought of." "Ah! half a point in many places might bring us directly on the rocks," he said. So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for

the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes the little step at a time. — *Presbyterian Banner*.

The *Springfield Republican* brings out a very significant and encouraging fact in saying: "The Vandalia railway, a part of the Pennsylvania system, has begun a weeding out of employees who are indulgent of strong drink. It thus joins a large number of railroads in pretty effective work for temperance. The economic factor in this reform is becoming the most powerful of all."

That was certainly very wise giving on the part of John D. Rockefeller when he made Spellman Seminary, a Negro college, of New York city, a present of \$180,000. The money has already been paid into the treasury of the American Baptist Home Missionary Society of New York, which institution has charge of the college. A new dormitory, a new dining hall, magnificent in all its appointments, a residence for the faculty, hospital, and a heating and lighting plant will be built. This is an institution for the education of colored girls. We visited it several years ago, and were highly gratified with the work which it was doing.

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## TWENTIETH-CENTURY VOLUNTEERS

BISHOP THOBURN.

THE call recently issued for Christian volunteers to engage in special service in connection with the Twentieth Century Forward movement, has met with a prompt and wide-spread response. Many thousands of our people seem to have been ready for such a call and are only too glad to announce themselves as prepared for service. But while willing and even anxious to serve, not a few of these volunteers are pausing to ask for instructions. They feel the need of leadership, and realize at the very beginning of this service that their want of experience forms a serious drawback to their efforts to render effective service during the campaign which is opening. To help such workers, as well as to place before the church more clearly the nature of the service which is asked, a few hints are presented herewith in the hope that they may prove helpful to those who are anxious above all things else to serve the Master to the best possible purpose.

First, as to

### VOLUNTEERING.

Why resort to such a course? Are not all Christians soldiers, or at least workers in the service of our Lord and Master? Nominally or ideally yes, but practically no. Active, definite and distinct service for Christ's sake is by no means a distinguishing mark of a modern Christian. The common ideal seems to be negative rather than positive. Young Christians are taught not what they should do, but rather what they should not do. And even if this were not so, if all Christians were, in a general way, well taught and fairly faithful to their Christian duties, there would come a time when a special crisis would demand special consecration and a special service. Such a crisis is now upon us. Millions realize it. God is calling, and men can only be silent at their peril. It is a time for action, for sacrifice, for devotion of the most practical character. Some have more leisure than others, some better opportunities, and some peculiar gifts. Let those who can and whose hearts prompt them to do so, solemnly consecrate themselves to special efforts in the Master's name to promote a great revival throughout the church and thus prepare the way for such a movement, during the early years of the coming century, as may shake the nations of the earth.

Very many of those who have sent forward their names are what might be called lonely workers; that is, they live in remote places or chance not to be associated with believers who are like-minded with themselves. In such cases the individual can only begin his work alone, but he should do so in the hope and confidence that he will

### ASSUREDLY RALLY OTHERS

to the standard which he sets up in the Master's name. A Christian worker once said: "I have never been without friends. If I go among strangers, I begin to bring them to Christ, and soon find friendship enough." But where a company can be

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formed, whether only two or three, or two or three score, or two or three hundred, by all means let them be associated together, either under a pastor's leadership or that of some one approved by the pastor. Let the volunteers come together, not too often, lest they interfere with stated church or League meetings, but often enough to talk over their work, hear reports, discuss plans and methods and pray for help and guidance. Let their work be laid out, as far as possible, on some well-devised plan, and care be taken to see that no part of the great work to be done is overlooked or neglected. Let a careful record be kept of all conversions reported, and inquiries be made concerning the new converts, so that no tender lamb be left to perish in the cold and thoughtless world without.

As to the

### KIND OF WORK

to be undertaken, an outline was published in the call issued in the name of the commission some weeks ago. A brief outline may be repeated here, and in the early future some suggestions will be published more in detail concerning the several kinds of work enumerated in the call. For the present let it suffice to say that the first and foremost obligation is that of bringing others, friends and strangers alike, to Christ. What Andrew did for his brother Simon, when he "brought him to Jesus," can be done for multitudes of belated souls in this year of our Lord, 1900. If each of our 100,000 volunteers will bring ten persons to Christ before the close of next year the result will be a great host of one million new disciples crossing the threshold of the new century.

When the wanderer is brought to Christ and becomes His disciple, the next step is to lead him into the church and have his name enrolled among those who are the professed followers of the Saviour. This period often marks a crisis in the life of a recent convert. If, when introduced into the church, he meets only a formal recognition and finds the atmosphere chilling, there will be very little hope of his becoming a happy or useful member of the believing community. Here then is found a second sphere of usefulness for the volunteer. His obligation to the new disciple does not cease when he brings him to Christ, but really begins.

Among those who have a special claim upon our volunteers and, indeed, on all our people, two different classes may be mentioned. First, there are the

### CHILDREN OF THE CHURCH.

Vague notions prevail concerning the age at which a child should become a communicant in the church, and in the absence of clear views and accepted obligations it usually happens that a large number of our young people, especially of the boys, are left outside the pale, and, as might be expected, the world soon begins to gain a hold upon those whom the church declines to call her own. If all our children who occupy this vague middle ground between the church and the world could be gathered in, it would probably add several hundred thousand valuable members to our communion before the close of the next year.

Another very interesting but neglected class is composed of older persons who attend our services more or less, and who, for the most part, have family connections in the church, but who

### DO NOT BECOME MEMBERS.

Very many such persons are seen so frequently at public services that they are counted as belonging to the congregation, and yet they remain just outside the door and maintain a personal relation to Christ and the church which is painfully vague.

No less than three Presidents of the United States maintained such a position during their entire lives. Two of them were baptized and admitted into the church when near death. The third was known to be a praying man, and yet never became a member of the church which he preferred. Multitudes of such instances might be quoted, including all ranks of society. In one case a gentleman prominent in society was heard to say in old age that he had attended the Methodist Church all his life without once having been faithfully spoken to by a pastor or others, with one single exception. Among this large class of persons who have a peculiar claim upon us, our volunteers and all other true believers can readily find a field which gives promise of most fruitful labor.

I have spoken of the children of the church, but a great host of children belonging to parents outside of all churches awaits the ministry of the volunteers who are looking anxiously around for a chance to serve the Master. Many of these children are as much neglected as if they lived in central Africa. They can be invited and, it need be, actually led to the Sunday-school. They can be won by little acts of kindness and even by a little friendly notice. They can be taught little hymns, and a bent toward God and good given to them in early childhood which they will not wholly lose in the dark days which await them when they grow older.

Closely allied to these services is the duty which all Christians owe to the poor, the suffering, the sorrowing and the distressed in body and mind, and all others who might be included in the phrase,

### "THE NEGLECTED CLASSES."

In a brief sketch like the present, it is impossible to specify just how this kind of work should be done, but suffice it to say that any one who seeks out such people in a spirit of kindness and without any professional tone or any superiority of manner, will rapidly learn how to touch their hearts and do them good. A great unexplored world would rise into view to the Christian who has long lived in a spiritual hermitage, trying to preserve his own goodness by avoiding contact with the wicked world, if he would but go to such people in a spirit of simplicity and, carefully avoiding the slightest show of superiority, gain access to their minds and hearts. Our volunteers should understand from the very beginning that their work cannot be confined to what is called "soul saving" alone. The disciple of the year 1900 cannot improve upon the

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Master's method. Jesus went about doing good; He sought all classes, and it was His glorious reproach that He was the friend of publicans and sinners.

"But what about prayer and the extra meetings such as must be held in a revival work?" I have left this subject to be introduced last chiefly because I knew very well that most readers would expect it to be mentioned first. The

ORTHODOX IDEAL OF A REVIVAL,

in the estimation of very many persons, is that of a season of importunate and earnest prayer, to be followed by manifestations of deep religious conviction on the part of persons awakened to a sense of their guilt and sinfulness. All this is well enough if the whole situation is clearly understood; but it has seemed to me for some years that, by adhering too closely to one ideal, our people have drifted into a narrow conception of the true meaning of a saving work of grace. A revival which is to prepare God's people for the obligations of the new century must be conducted on broader lines. It must embrace the whole length and breadth of Christian obligation at a time when the words, "Christian obligation," mean much more than they have at any past period of human history. The volunteers should pray earnestly, daily, and, indeed, constantly, for God's help. They should meet together, when possible, for prayer. They should give all possible prominence to the subject of prayer; but before doing so they should recognize clearly the obligation to bring all their tithes, not merely of money, but of service, into the storehouse of God. In such a case, they may truly and confidently expect a blessing greater than their limited storehouses can receive.

Dr. Day in California

THE *California Advocate* says: "Dr. James R. Day, chancellor of Syracuse University, preached for Dr. S. D. Hutsiniller, Central Church, San Francisco, Sunday morning, Aug. 5. We wish the *Advocate* could republish the sermon, but it cannot. This issue of the *Advocate* would be worth the price of the annual subscription if we could. 'We shall be' never seemed so profoundly true, and 'we shall be like Him' never more gloriously filled with hope. There were moments when, like Bishop Foster, he lifted his audience into the clear atmosphere of the spiritual world. He reasoned and pleaded at the same time. He convinced and won in the same words. We were often reminded, also, of the evangelical spirit of Dr. J. O. Peck. Dr. Day has not only the power to present a clear thought, but to vitalize it. The whole power of his personality is in his utterances. His rhetorical decorations are chiefly flashes of energy; his illustrations such an integral part of his sermon as to be indistinguishable from the main line of his sermon. He kept close to his audience and made a deep impression. We do not believe many went away from that service without thanking God for the assurances of eternal life. The finest art in the sermon was in the treatment of the negative—'It doth not yet appear.' Clinging tenaciously to the assertion, the speaker made 'it appear' how to be 'like Him.'"

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IN response to inquiries relative to the usual Fall Offer for new subscribers, the publisher announces that ZION'S HERALD will be sent to new subscribers from September 1 to January 1, 1902, for \$2.50, the regular price for one year's subscription. Those who subscribe immediately will receive the paper from the first of September; but back numbers will not be furnished after the middle of the month. *Subscriptions sent after September 17 will, in all cases, date from the week that they are received.*

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Address all business letters to George E. Whitaker, Publisher, 36 Bromfield St., Boston, Mass.

## A BLESSED WORK

REV. R. E. SMITH.

THE above title truthfully and appropriately describes a work which has been successfully conducted in the beautiful town of Spencer during the summer months. This work originated in Morgan Chapel, Boston, under the direction of Rev. E. J. Helms. A day nursery is one of the unique features of this Institutional Church. Mothers who are compelled to leave their homes and toil for the support of their families, leave their children at this nursery during the day. Here they receive careful physical, intellectual and spiritual training.

For several years these poor children have been taken out of the city to spend the summer. This year Spencer received them with open arms. Mr. H. M. Tower, one of the trustees of our church, cheer-

fully contributed to this good work by allowing the free use of a commodious house and extensive and beautiful grounds. Our people loaned beds, dishes, chairs, tables, etc., to furnish the house. One merchant loaned a kitchen range with accompaniments; another contributed a pair of overalls for each child; another supplied groceries at cost; another furnished bread at cost; and a milkman supplied milk at reduced rates. Many people contributed food, money, playthings and sweetmeats. A local physician attended all cases of sickness free of charge.

The children arrived on Monday, July 2, and were in charge of Miss Mary Fagan. Three other ladies assisted her in caring for the children. It is only just that I should say a kind word in reference to Miss Fagan's administration. Her control of children has been declared by many here to be remarkable. Possessing an abundance of sound sense, piety, and tact, she has succeeded admirably in training these children. The difficult nature of her task will be obvious to all when we remember that these children have very little training at home. Let us remember, also, that many of them have to contend with evil hereditary tendencies, while all of them are reared amid the evil social environments of the slums. During the summer many people visited the children in their country home. Such a visit was interesting in many ways.

Forty-five children have been brought from Boston to enjoy this summer home. These children certainly formed a cosmopolitan settlement. The nationalities represented were as follows: thirteen Irish, five Jews, five Negroes, three Russians, four Americans, seven Nova Scotians, three Germans, one Belgian, one Italian, one French, one Scotch, and one Danish. This is certainly suggestive of the cosmopolitan character of the people mentioned in the second chapter of Acts. To say that these children had a glorious time would only faintly express the truth. To such children the carpet of grass, the variegated flowers, and the exhilarating air were real novelties of a high order. Such an experience was for them paradisaical. From morn till eve their animated voices and merry laughter could be heard as they engaged in many childish sports. Prior to their arrival, several loads of clean sand were dumped in the rear of the house. I venture the assertion that these poor children experienced more real joy and comfort on this miniature mountain of sand than the average traveler experiences in climbing the Alps.

The religious training of these children is carefully attended to. Before meals every head is reverently bowed and every

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pair of little hands are quietly folded while all join in sweetly singing:—

"God is great and God is good,  
And we thank Him for this food.  
By His hand must all be fed,  
Give us, Lord, our daily bread!"

During the summer these children have learned the Ten Commandments, the twenty-third Psalm, many Scripture promises, and a number of hymns. Before retiring, each child kneels and says:—

"Before my words of prayer are said,  
I close my eyes and bow my head;  
I'll try to think to whom I pray,  
And try to mean the words I say."

Then each one repeats, "Now I lay me down to sleep," etc. This is followed by the Lord's Prayer. Then all join in the closing hymn:—

"Dear Father, now before we part,  
Fill with love each little heart.  
O may we ever watchful be,  
And keep, O keep, us close to Thee."

Then all sink into sweet slumber and awake refreshed for the joys of a new day.

Ah! yes, this is indeed a blessed work. This is a work upon which rests the Master's approving smile. These children have returned to the noise and discomforts of their city life; but the memory of sweet summer days will linger with them as a heavenly benediction for months to come. All of God's children who are engaged in supporting such a blessed work will one day hear a voice from heaven, saying: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Spencer, Mass.

— If we are poor because we stand true to life and duty, we are poor only as the sower is poor, because he has to cast his wheat into the furrow and then wait for the sheaves of harvest. If our life is as God will, yet is bare, it is only as the granary is bare in June. That very bareness is the prophecy of plenty. Here and there in the full time comes the full blessing, the flowers flashing out in glory, the fields laughing with plenty. — Robert Collyer.

— John Wesley's prayer: "Lord, if it does not please Thee to send us a second revival, minus the objectionable features of our first one, then send one like the first, blemishes and all."

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